THE LAWS OF MANU
For the 21st Century

Compiled and Edited by
Pt. Sri Rama Ramanuja Acharya

<srimatham.com>

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Preface

The Manu Smriti or "Laws of Manu" is a very ancient text which has formed the source for Hindu Law and Social customs for thousands of years. Hinduism in contrast to the Abrahamic religions does not have a sacred code of laws dictated verbatim by God. All existent codes of law are based upon time, place and circumstances of the people and communities to whom they apply. The "sacred" laws of the Hindus are the judgements and teachings of sages who were inspired by the values and mores found within the corpus of the Veda. The Veda is comprised of hymns, and poems of inspired and enlightened male and female Rishis. There is no systematic philosophy, theology or Laws in the Veda — all of these categories of knowledge must be constituted on the basis of ideas within the hymns and poems.

The teachings of Dharma (right living) therefore are the views of particular sages, of whom there were a large number. The most famous digests of Law apart from the Manu Smriti are the Laws of Yajñavalkya, Apastamba and Parashara to name just a few. Many of the law givers disagreed on numerous points of law and custom and consensus was hard to obtain.

The Laws of Manu are very comprehensive ranging from the Duties of Kings to domestic management. Much of what he taught as Law is no longer applicable, dealing as it does with the duties of the various castes and customs, and social situations and conditions which have now become irrelevant and obsolete. The purpose of this publication is to resuscitate this body of ancient teachings and to nurture those that are still relevant to the modern world.

Some subject matter, while being irrelevant has been left in purely for interest and general knowledge.

Pandit Sri Rama Ramanuja Achari

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Contents

1. Introduction

The great sages approached Manu, who was seated with a focussed mind, and, having duly worshipped him, spoke as follows:—

"Deign, O divine one, to instruct us precisely and in due order about the Dharmas of each of the social orders [*varna*] and of the intermediate ones. 1:1-2.

He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, "Listen!" 1:4.

2. Dissertation on Cosmogony

1. This [universe] existed in [the beginning] inthe form of Dark Matter (*Tamas*), unperceivable, destitute of distinctive marks, indiscernible through reasoning, uncomprehensible, wholly immersed, as it were, in profound "sleep" [latency]. 1:5.

2. Then the Divine Self-existent Being (*Svayambhu*), indiscernible [in Itself], made [all] this, the great elements and the rest, discernible, appearing with irresistible [generative] energy, dispelling the darkness. 1:6.

3. That [Ultimate Causative reality] which can be perceived by the mind [alone], which is subtle, indiscernible, and eternal, which contains all created beings and is inconceivable, radiated forth by It's own [will]. 1:7.

4. It, desiring to generate beings of many kinds from It's own Being, first with a thought manifested the waters, and placed its seed therein. 1:8.

5. That [seed] became a golden egg, in brilliancy equal to the sun; in that [cosmic egg] he himself was manifested as Brahma, the progenitor of the whole world. 1:9.

6. The waters are called *narah*, [for] the waters are, indeed, produced by *Nara* [the first Being]; as they were his first residence [*ayana*], he is called *Narayana*. 1:10.

7. From that primary cause, which is indiscernible, eternal, and both existent and non-existent, was produced that male [*Purusha*], who is renowned in this world as Brahma. 1:11.

8. That divine being resided in that egg during a course of a whole year[1], then he himself by his thought [alone] divided it into two halves. 1:12.

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[1] A "day" of Brahma is 4,320,000 human years. The "year" referred to is a year of Brahma which is computed at 311,040 billion years.

9. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters. 1:13.

10. From himself [*ātmanaḥ*] he also projected forth the [cosmic] mind, which is both existent and non-existent, likewise from the mind [arose] — the notion-of-individuality [*ahaṅkāra*], which possesses the function of self-consciousness [and is] the controller. 1:14.

11. Moreover, the great One, [projected] the Self, and all [products] affected by the three qualities [*gunas*], and, in their order, the five organs which perceive the objects of sensation. 1:15.

12. But, joining minute particles even of those six, which possess measureless power, with particles of Himself, he projected into existence all beings. 1:16.

13. Because those six [kinds of] atomic particles, which form the [creator's] physicality, enter (*aśri*) these [creatures], therefore the wise call his corporeality *śarira*, [the body]. 1:17.

14. That the 5 great elements enter, together with their functions and the mind, through its atomic particles the framer of all beings, the imperishable one. 1:18.

15. But from minute physical particles of these seven very powerful Purushas springs this [universe], the perishable from the imperishable. 1:19.

16. Among them each succeeding [element] acquires the quality of the preceding one, and whatever place [in the sequence] each of them occupies, even so many qualities it is declared to possess. 1:20.

17. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtle class of the *Sadhyas*, and the eternal principle reciprocity (*yajña*). 1:22.

18. Time and the divisions of time, the 27 sub-divisions of the zodiac (*Nakṣatras*) and the planets, the rivers, the oceans, the mountains, plains, and uneven ground. 1:24.

19. Meditation (*tapa*), communication (*vācam*), pleasure (*rati*), desire (*kāma*) and anger (*krodha*), this whole universe He likewise projected, desirous as he was of creativity. 1:25.

20. Moreover, in order to distinguish actions, He separated merit (*dharma*) from demerit (*adharma*), and He arranged for the creatures to be affected by the pairs [of opposites], such as pain and pleasure. 1:26.

21. But with the minute atoms of the five [elements] which have been mentioned, this whole [universe] is manifested in due order. 1:27.

22. Whatever he assigned to each at the [first] creation, aggression (*himsa*) or non-aggression (*ahimsa*), gentleness (*mrdu*) or cruelty (*krura*), merit (*dharma*) or demerit (*adharma*), truth (*rta*) or falsehood (*anrta*), he himself spontaneously merged with it. 1:29.

23. As at the change of the seasons each season of its own accord assumes its distinctive characteristics, even so corporeal beings [resume in new births] their karmic reactions. 1:30.

24. But for the sake of the economic stability of the society he produced the [social orders of] Priest, the Kshatriya, the Vaisya, and the Sudra from his mouth, his arms, his thighs, and his feet respectively. 1:31.

25. Dividing his own body, the Lord became half male and half female; with that [female half] he produced [the world/Nature] *Virāj*. 1:32.

26. Then desiring to produce physical beings, [Prajāpati] performed intense meditation, and [thereby] projected into existence the ten great sages, lords of created beings, 1:34.

27. Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu, and Narada. 1:35.

28. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power, 1:36.

29. Yakṣas (the forest spirits servants of Kubera) Rakṣasas (the protectors) and Pisachas, (lower astral beings) Gandharvas (celestial musicians), Apsarases (the dancers of the gods), Asuras (jealous-gods), Nagas and Sarpas (dragons and serpents), Suparnas (birds) and the several classes of the manes (ancestors), 1:37.

30. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips. 1:48.

31. These [plants] which are enveloped by *Tamas*, the result of their acts [in former existences], possess internal consciousness and experience pleasure and pain. 1:49.

32. The [various] conditions in this always dreadful and constantly changing cycle of births and deaths to which sentient beings are subject, are declared to begin with [that of] Brahmā [the creator], and to end with [that of] these [afore mentioned plants]. 1:50.

3. Dissertation on Time

33. When He whose power is incomprehensible, had thus projected the universe and humans, withdrew into Himself, generating cycles of time. 1:51.

34. When that divine one wakes, then this universe issues forth; when he slumbers tranquilly, then the universe returns to dormancy. 1:52.

35. But when He reposes in calm sleep, the material beings whose nature is action, desist from their actions and thinking and become motionless. 1:53.

36. When they are absorbed all at once into that great Being, then he who is the essence of all beings sweetly slumbers, free from all care and occupation. 1:54.

37. When this [ātman] has entered into Tamas, it remains for a long time united with the organs [of sensation], but performs not its functions; it then leaves the corporeal frame. 1:55.

38. When, being clothed with atoms [only], it enters into vegetable or animal seed, it then assumes, united [with the fine body], a [new] corporeal frame. 1:56.

39. Thus he, the imperishable one, by [alternately] waking and slumbering, incessantly projects and re-absorbs this whole movable and immovable [universe]. 1:57.

40. The sun divides days and nights, both human and divine, the night [being intended] for the repose of created beings and the day for exertion. 1:65.

41. A [human] month is a day and a night of the ancestors, but the division is according to fortnights. The dark [fortnight] is their day for active exertion, the bright [fortnight] their night for sleep. 1:66.

42. But hear now the brief [description of] the duration of a night and a day of Brahman and of the several ages [of the world, *yuga*] according to their order. 1:68.

43. They declare that the Krita Yuga [consists of] four thousand years [of the gods[2]]; the twilight preceding it consists of as many hundreds, and the twilight following it of the same number. 1:69.

44. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one [in each]. 1:70.

45. These twelve thousand [deva years] which thus have been just mentioned as the total of four [human] Yugas, are called one Yuga of the gods[3].1:71.

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[2] A year of the gods is 360 human years.

[3]

Yuga	**varśāni**	**sandhya**	**sandhyamsa**	**deva years**	**human years**
satya yuga	4000	400	400	4800.	1,728,000
treta yuga	3000	300	300	3600	1,296,000
dvapara yuga	2000	200	200	2400	864,000
kali yuga	1000	100	100	1200	432,000
				12,000	**4,320,000**

46. But know that the sum of one thousand ages of the gods [makes] one day of Brahmā, and that his night has the same length. 1:72.

47. Those [only, who] know that the holy day of Brahmā, indeed, ends after [the completion of] one thousand ages [of the gods] and that his night lasts as long, [are really] people acquainted with [the length of] days and nights. 1:73.

48. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal. 1:74.

49. Mind, impelled by [Brahmā's] desire to create, performs the work of creation by modifying itself, thence space is produced; they declare that sound is the quality of the latter. 1:75.

50. But from space, modifying itself, springs the pure, powerful wind, the vehicle of all scents; that is held to possess the quality of touch. 1:76.

51. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour; 1:77.

52. And from light, modifying itself, [is produced] water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning. 1:78.

4. Fluctuation of Dharma

53. In the Krita age Dharma is four-footed[4] and entire, and [so is] Truth; nor does any gain accrue to humans by unrighteousness. 1:81.

54. In the other [three ages], by reason of [unjust] gains, Dharma is deprived successively of one quarter, and through [the prevalence of] theft, falsehood, and fraud, the merit [gained by humans] is diminished by one fourth [in each]. 1:82.

55. [Humans are] free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and [in each of] the succeeding [ages] their life is decreased by one quarter. 1:83.

56. One set of duties [is prescribed] for humans in the Krita age, different ones in the Treta and in the Dvapara, and [again] another [set] in the Kali, in a proportion as [those] ages decrease in length. 1:85.

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[4] 1. *Ahimsa* — non-violence, 2. *Satyam* — truth, 3. *Karuna* — compassion and 4. *Dānam* — generosity. Some say: *Satyam, Yajña, Tapa* and *Danam*.

57. In the Krita age the chief [virtue] is declared to be [the performance of] austerities, in the Treta the pursuit of wisdom, in the Dvapara [the performance of] yajñas, in the Kali generosity alone. 1:86.

58. The sages who saw that Dharma is thus grounded on the rule of conduct, have taken right conduct to be the most excellent root of all austerity. 1:110.

5. Dharma

59. Learn that Dharma which is followed by those learned [in the Veda] and which is agreed upon by the virtuous, who are ever free from animosity and inordinate attachment. 2:1.

60. To act solely from motivation for rewards is not admirable, yet there are very few people in this world that are free from that. Even the study of the Veda and the performance of the actions, prescribed by the Veda is motivated by desire for rewards. 2:2. To

61. The desire [for rewards], indeed, has its root in the idea that they can indeed be gained by works, and in consequence of [that] concept sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit. 2:3.

62. Not a single act here [below] appears ever to be done by a person free from desire; for whatever [one] does, it is [the result of] the impulse of desire. 2:4.

63. The whole Veda is the [first] source of Dharma, next the tradition (Smriti) and the virtuous conduct of those who know the [Veda further], also the conduct of worthy role models, and [finally] one's own conscience. 2:6.

64. The Veda, the sacred tradition, the practices of virtuous people, and one's own conscience, they declare to be visibly the fourfold means of defining Dharma. 2:12.

65. By the study of the Veda, by vows, by burnt oblations, by [the recitation of] sacred texts, by the [acquisition of the] threefold sacred science, by offering [to the gods, Rishis, and ancestors], by [the procreation of] sons, by the great sacrifices, and by [Srauta] rites this [human] body is made fit for [union with] Brahman. 2:28.

66. A wise person should strive to be self-controlled and not allow the sense organs to run wild among alluring sensual objects, like a charioteer his horses. 2:88.

67. Those eleven organs which former sages have named, I will properly [and] precisely enumerate in due order, 2:89.

68. [Viz.] the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the [organ of] speech, named as the tenth. 2:90.

69. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them, the anus and the rest, organs of action. 2:91.

70. Know that the internal organ [*manas*] is the eleventh, which by its quality belongs to both [sets]; when that has been subdued, both those sets of five have been conquered. 2:92.

71. Through the attachment of his organs [to sensual pleasure] a person doubtlessly will incur guilt; but if one keeps them under complete control, one will obtain success. 2:93.

72. Abstention from injuring [creatures], veracity, abstention from unlawfully appropriating [the goods of others], purity, and control of the organs, Manu has declared to be the summary of the law for all the four social estates. 10:63.

6. Desire

73. Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire [fed] with clarified butter. 2:94.

74. If one person should obtain all those [sensual enjoyments] and another should renounce them all, the renunciation of all pleasure is far better than the attainment of them. 2:95.

75. Those [organs] which are strongly attached to sensual pleasures, cannot so effectually be restrained by abstinence [from enjoyments] as by a constant [pursuit of true] knowledge. 2:96.

76. Neither [the study of] the Vedas, nor generosity, nor yajñas, nor any [self-imposed] restraint, nor austerities, ever procure the attainment [of rewards] for a person whose heart is contaminated [by craving]. 2:97.

77. That person may be considered to have [really] subdued the organs, who on hearing and touching and seeing, on tasting and smelling [anything] neither rejoices nor repines. 2:98.

78. If one controls all the [ten] organs as well as the mind, one may actualise all goals, without drying up the body by [the practice] of Yoga. 2:100.

79. Some declare that the chief good consists in [the acquisition of] Dharma and wealth, (*Artha*), others place it in the gratification of desire (*kāma*) and wealth (*artha*), others in spiritual merit (*dharma*) alone, and others say wealth alone is the chief good here — but the [correct] decision is that it consists of the aggregate of [those] three. 2:224.

80. When one has paid, according to Dharma, the debts to the sages (*ṛṣi-ṛṇa*), to the ancestors (*pitṛ-ṛṇa*), and to the gods (*deva-ṛṇa*)[5], one should then hand everything over to one's children and dwell [in one's house] practicing non-attachment. 4:257.

81. Alone let one constantly meditate in solitude on that which is ultimately beneficial; for one who meditates in solitude attains supreme bliss. 4:258.

7. Social Conduct

82. Unless one be asked, one must not explain [anything] to anybody, nor [must one answer] a person who asks improperly; let a wise person, though he knows [the answer], behave among people as [if he were] an idiot. 2:110.

83. One who habitually salutes and constantly pays reverence to senior citizens obtains an increase of four [things], [viz.] length of life, knowledge, fame, and strength. 2:121.

84. A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher; they are equal to the wife of one's teacher. 2:131.

85. Towards a sister of either of one's parents, and towards one's own elder sister, one must behave as towards one's mother; [but] the mother is more venerable than they. 2:133.

86. Way must be made for a person in a carriage, for one who is above ninety years old, for a sick person, for the carrier of a burden, for a woman, for a Vedic graduate, for a politician, and for a bridegroom. 2:138.

87. Beings must be instructed in [what concerns] their welfare without giving them pain, and sweet and gentle speech must be used by [a teacher] who desires [to abide by] Dharma. 2:159.

88. Indeed, one whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the [study of] Vedanta philosophy. 2:160.

89. Let one not, even though in pain, [speak words] cutting [others] to the quick; let one not injure others in thought or deed; let one not give speeches which make [others] afraid of him, since that will prevent one from gaining heaven. 2:161.

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[5] The debt to the ancestors is discharged by the raising of offspring to continue the line, the debt to the rishis is discharged by study of the Vedas and the debt to the gods is discharged by offering them the required yajñas.

90. A learned person should always fear homage as if it were poison; and constantly desire [to suffer] scorn as [one would long for] nectar. 2:162.

91. For one who is scorned [nevertheless may] sleep with an easy mind, awake with an easy mind, and with an easy mind socialise with others; but the scorner utterly perishes. 2:163.

92. One should avoid laying hold of [his own or other people's] hair in anger, or striking [himself or others] on the head. After bathing one should not smear oil over the body. 4:83.

93. One shouldn't go swimming immediately after a meal, nor when sick, nor in the middle of the night, nor completely dressed, nor in a pool which one does not perfectly know. 4:129.

94. Don't show any particular attention to an enemy, to the friend of an enemy, to a wicked person, to a thief, or to the spouse of another. 4:133.

95. For in this world there is nothing so detrimental to long life as seduction of another's spouse. 4:134.

96. Do not despise yourself on account of former failures; one's whole life should be spent in the pursuit of one's goals, and never despair of gaining what you seek. 4:137.

97. Always speak the truth, and say what is pleasing, don't utter a disagreeable truth, nor an agreeable falsehood; that is the eternal Dharma. 4:138.

98. Always give positive feedback, or just say 'well-done' only; do not engage in a useless enmity or dispute with anybody. 4:139.

99. All things [have their nature] determined by speech; speech is their root, and from speech they proceed; but one who is dishonest with respect to speech, is dishonest in everything. 4:256.

100. Never insult those who are in any way physically handicapped, nor those devoid of knowledge, nor the aged, nor those who have no beauty or wealth, nor those who are of low social standing. 4:141.

101. Through virtuous conduct (*ācāra*) one obtains long life, through virtuous conduct desirable offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys the effect of lack of endowments. 4:156.

102. For a person of bad conduct is blamed among people, constantly suffers misfortunes, is afflicted with diseases, and short-lived. 4:157.

103. A person who follows the conduct of the virtuous, has faith and is free from envy, lives a hundred years, though he be entirely destitute of any endowments. 4:158.

104. One should carefully avoid all undertakings [the success of] which depends on others; but eagerly pursue that — the accomplishment of which depends on your own effort. 4:159.

105. Everything that depends on others [gives] grief, everything that depends on oneself [gives] pleasure; know that this is the short definition of pleasure and grief. 4:160.

106. When the performance of an act gives you happiness, continue to perform it with diligence; but avoid that which causes unhappiness. 4:161.

107. Avoid non-belief in the Vedas, criticising the Vedas, contempt of the gods, hatred, lack of modesty, pride, anger, and harshness. 4:163.

108. Even when angry, do not raise a stick against another person, nor strike [anybody] except a son or a pupil; those two may be beaten in order to correct them. 4:164.

109. Neither a person who [lives] unrighteously, nor one who acquires wealth through verbal deception, nor one who always delights in doing injury, ever attain happiness in this world. 4:170.

110. Even though suffering in consequence of following the path of right action, never think of deviating; for you will see the speedy overthrow of the unrighteous and the wicked. 4:171.

111. Adharma, practised in this world, does not immediately produce its fruit, like a cow; but, through slow progression, it cuts off the roots of one who committed it. 4:172.

112. One should always delight in truthfulness, obedience to Dharma, worthy conduct, and purity; pupils should be disciplined according to Dharma; always keep your speech, action, and belly under your control. 4:175.

113. Let one not engage in useless activity with the hands and feet, or with the eyes, nor be devious, nor talk idly, nor injure others by deeds or even think negatively of others. 4:177.

114. One who uses without permission a vehicle, a bed, a seat, a pool, a garden or a house belonging to another person takes over one fourth of the owner's negativity. 4:202.

8. Gurus & Parents

115. The teacher [*acarya*] is ten times more venerable than a sub-teacher [*upadhyaya*], the father a hundred times more than the teacher, but the mother a thousand times more than the father. 2:145.

116. One must not sit down on a couch or seat which a superior occupies; and one who occupies a couch or seat shall rise to meet a [superior], and [afterwards] salute him. 2:119.

117. One should always keep the right arm uncovered, behave decently and keep the body well covered[6] [in front of the guru], and when addressed [with the words], 'Be seated,' one shall sit down, facing the guru[7]. 2:193.

118. In the presence of his guru one should always eat less, wear a less valuable dress and ornaments [than the guru], rise earlier [from bed], and go to rest later. 2:194.

119. One should not answer or converse with [the guru], reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face. 2:195.

120. One should do [that], standing up, if [the guru] is seated, advancing towards him when he stands, going to meet him if he advances, and running after him when he runs. 2:196.

121. Going [round] to face [the guru], if his face is averted, approaching him if he stands at a distance, but bending towards him if he lies on a bed, and if he stands in a lower place. 2:197.

122. When the guru is near by, one should sit or sleep lower; and within sight of the guru one shall not sit carelessly at ease. 2:198.

123. One should not pronounce the guru's first name [without adding an honorific title such as "ji"] even behind his back, and one should not mimic his gait, speech, and deportment. 2:199.

124. One should not sit with his guru, to the leeward or to the windward [of him]; nor one should murmur anything which the guru cannot hear. 2:203.

125. One may sit with the guru in a vehicle, on a terrace, on a bed of grass or leaves, on a mat, on a rock, on a wooden bench, or in a boat. 2:204.

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[6] Traditionally men remove their shirts in front of the guru and appear with the chest bare. If it is necessary to wear a shawl then the right shoulder should be left bare.

[7] "Facing the guru" does not mean "directly in front of the guru" — protocol requires one to prostrate in front of the guru and then move to one side with one's face turned towards the teacher.

126. If one’s guru’s guru is near, one should behave [towards him] as towards his own teacher; but one should, unless he has received permission from his teacher, not salute venerable persons of his own [family]. 2:205.

127. This is likewise [ordained as] the standard behaviour towards [other] instructors in science, towards relatives [to whom honour is due], towards all who may restrain one from transgressions, or may give one salutary advice. 2:206.

128. Towards one’s superiors one should always behave as towards the teacher, likewise towards sons of the teacher, born by wives of equal caste, and towards the teacher's relatives both on the side of the father and of the mother. 2:207.

129. The son of the guru who imparts instruction [in his father's stead], whether younger or of equal age, or a student of [the science of] yajñas [or of other Aṅgas], deserves the same honour as the teacher. 2:208.

130. [A student] must not massage his guru’s son, nor assist him in bathing, nor eat the remnants of his food, nor wash his feet. 2:209.

131. One should not perform for a wife of his guru [the offices of] anointing her, assisting her in the bath, massaging her, or arranging her hair. 2:211.

132. The guru, the father, the mother, and an elder brother must never be treated with disrespect, especially by a learned person, though one be grievously offended [by them]. 2:225.

133. The guru is the image of *Brahman* [the Supreme Reality], the father the image of *Prajāpati* [the Creator], the mother the image of the earth, and an [elder] brother the image of oneself. 2:226.

134. That trouble [and pain] which the parents undergo on the birth of [their] children, cannot be compensated even in a hundred years. 2:227.

135. One should always do what is agreeable to the parents and always [what may please] the guru; when these three are pleased, one obtains all [those rewards which] austerities [yield]. 2:228.

136. Obedience towards these three is declared to be the best [form of] austerity; (*tapas*) let one not perform other meritorious acts without their permission. 2:229.

137. For they are declared to be the three worlds, they the three [principal] orders, they the three Vedas, and they the three sacred fires. 2:230.

138. By honouring the mother one gains this world, by honouring the father the middle sphere, but by obedience to the guru the world of Brahmā. 2:233.

139. All duties have been fulfilled by one who honours those three; but to one who honours them not, all rites remain fruitless. 2:234.

140. As long as those three live, one should not [independently] perform any other [meritorious acts]; they should always be served, one should always be happy to do whatever is agreeable and beneficial [to them]. 2:235.

141. Never offend the teacher who initiated you, nor one who taught you anything, nor your father and mother, nor [any other] Guru, nor cows, nor priests, nor any people who are engaged in spiritual practices. 4:162.

9. Marriage

142. One who is [spiritually] sincere may receive pure learning even from a person of a lower social order, the highest law even from the lowest, and take an excellent spouse even from a dysfunctional family. 2:238.

143. Even from poison nectar may be taken, even from a child good advice, even from an enemy [a lesson in] good conduct, and even from an impure [substance] gold. 2:239.

144. Excellent spouses, learning, [the knowledge of] the law, [the rules of] purity, good advice, and various arts may be acquired from anybody. 2:240.

145. A maiden, though marriageable, should rather remain in [the father's] house until death, than be given to a suitor wanting in good qualities. 9:89.

146. Three years let a young woman wait, after she attains the marriageable age; but after that let her choose for herself a bridegroom [of] equal [caste and rank][8]. 9:90.

147. The gift of a daughter [by her father] after he has addressed [the couple] with the text, 'May both of you perform together your duties,' and has shown honour [to the bridegroom], is called in the Law Books the *Prajapatya* rite. 3:30.

148. Once is the partition [of the inheritance] made, [once is] a maiden given in marriage[9], [and] once does [a man] say,' I will give':— each of those three [acts is done] once only. 9:47.

149. The voluntary union of a maiden and her lover one must know [to be] the *Gandharva* rite[10], which springs from desire and has sexual intercourse for its purpose. 3:32.

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[8] If her father has not arranged her marriage within 3 years of her attaining the age of consent.

[9] In a second marriage there can be no “kanya-dānam”.

[10] This is the equivalent of a “de-facto” relationship. It is a legal form of marriage in Vedic Law – but a proper Vedic Wedding ceremony can be held whenever the couple choose to do so.

150. No father who knows [the law] must take even the smallest gratuity for his daughter; for a person who, through avarice, takes a gratuity, is considered a seller of his offspring. 3:51.

151. One who gives [a damsel in marriage], having first openly declared her blemishes, whether she be mentally disturbed, or afflicted with a chronic ailment, or have lost her virginity, is not liable to punishment. 8:205.

152. But the governor shall impose a fine of 96 panas[11] on one who gives a blemished damsel [to a suitor] without informing [him of the blemish]. 8:224.

153. If anybody gives away a maiden possessing blemishes without declaring them, [the bridegroom] may annul that [contract] with the devious giver. 9:73.

154. Though [a man] may have accepted a damsel according to the law, he may abandon [her if she be] blemished: diseased, or deflowered, and [if she had been] given with fraud. 9:72.

155. The nuptial texts are applied solely to virgins, [and] nowhere among people to females who have lost their virginity, for such [females] are excluded from religious ceremonies[12].8:226.

156. The [recitation of the] nuptial texts are a certain proof of a valid marriage; but the learned should know that the marriage ceremony is complete with the seventh step[13].8:227.

10. Dissolution of Marriage

157. Neither by sale nor by repudiation is a wife released from her husband; such we know the law to be, which the Lord of creatures [Prajapati] made of old. 9:46.

158. If [the husband] goes on a journey after providing [for her], the wife shall subject herself to restraints in her daily life; but if he departs without providing [for her], she may subsist by blameless manual work. 9:75.

159. For one year let a husband tolerate a wife who hates him; but after [the lapse of] a year one should deprive her of her property and cease to cohabit with her. 9:77.

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[11] A *pana* is a silver coin weighing half an ounce. At today's prices worth about $40.00 This fine would be about $3840.

[12] This verse can also be interpreted as referring to transsexuals as being female but non-virgins. Re-marriage of widows is sanctioned and therefore the nuptial texts are applied to them even though they may not be virgins.

[13] The most important part of the wedding ceremony is the taking of 7 steps together. The marriage is legally binding on the 7th step.

160. A barren wife may be superseded in the eighth year, she whose children [all] die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome immediately. 9:81.

161. But a sickly wife who is kind [to her husband] and virtuous in her conduct, may be superseded [only] with her own consent and must never be disgraced. 9:82.

11. Women

162. The birth of children, the nurturing of those born, and the daily life of men, [of these matters] woman is visibly the cause. 9:27.

163. Offspring, [the due performance on religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depend on one's wife alone. 9:28.

164. Women must always be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire [their own] welfare. 3:55.

165. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards. 3:56.

166. Where the female relations live in grief, the family soon wholly perishes; but that family where they are always happy ever prospers. 3:57.

167. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic. 3:58.

168. Hence people who seek [their own] welfare, should always honour women on holidays and festivals with [gifts of] ornaments, clothes, and [dainty] food. 3:59.

169. For if the wife is not attractively garbed, she will not attract her husband; and if she has no attractions for him, no children will be born. 3:61.

170. If the wife is beautifully bedecked (*rocate*), the whole house is bright; but if she is destitute of decoration, all will appear dismal. 3:62.

171. But those [male] relations who, in their stupidity, live on the personal property of women, [e.g. appropriate] the animals, vehicles, and clothes of women, commit sin and will sink into hell. 3:52.

172. When the relatives do not appropriate [for their use] the gratuity [given], it is not a sale; [in that case] the [gift] is only a token of respect and of kindness towards the maiden. 3:54.

173. Reprehensible is the father who gives not [his daughter in marriage] at the proper time; reprehensible is the husband who does not have sex with [his wife in due season], and reprehensible is the son who does not protect his mother after her husband has died. 9:4.

174. Her father protects [her] in childhood, her husband protects [her] in youth, and her sons protect [her] in old age; a woman is never to be left unprotected. 9:3.

175. Women, confined in the house under trustworthy and obedient servants, are not [well] guarded; but those who of their own accord keep guard over themselves, are well guarded. 9:12.

176. Drinking [spirituous liquor], associating with criminal types, separation from the husband, rambling around, sleeping [at unseasonable hours], and dwelling in other men's houses, are the six causes of the ruin of women. 9:13.

12. Sexual Relations

177. The husband should have sex with his wife after her period, being constantly satisfied with her [alone]; he may also, being intent on pleasing her, approach her with a desire for sex [on any day] excepting the *Pārvan* days[14]. 3:45.

178. The natural reproductive cycle (*ṛtu*) of women occur for 16 [days and] nights [in each month], from the first appearance of blood (*ṣonita*) including four days [of menstruation] which differ from the rest and are condemned by the virtuous. 3:46.

179. But among these [days] the first four [of menstruation], the eleventh and the thirteenth are [declared to be] forbidden; the remaining nights are recommended [for sex]. 3:47.

180. One who avoids sex on the six forbidden nights and on eight others, is [equal in *brahmacārya* to] a student, in whichever order one may live. 3:50.

181. One should, though mad with lust, not have sex his wife when she is menstruating; nor should one sleep with her in the same bed. 4:40.

13. Adultery

182. Men who commit adultery with the wives of others, the magistrates shall cause to be punished in a manner which acts as a deterrent, and afterwards banish. 8:352.

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[14] Pārvans are memorial celebrations for the dead on the New Moon and Full Moon days.

183. But a man, not before accused, who speaks with [a married woman] for some [reasonable] cause, is innocent, since there is no mischievous intent. 8:355.

184. Offering presents [to a woman], romping [with her], touching her ornaments and dress, sitting with her on a bed, all [these acts] are considered adulterous acts [*samgrahana*]. 9:357.

185. If one touches a woman in a place [which ought] not [to be touched] or allows [oneself to be touched in such a spot], all [such acts done] with mutual consent are declared [to be] adulterous [*samgrahana*]. 9:358.

14. Duties of Householders

186. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated. 9:1.

187. As all living creatures subsist by receiving support from air, even so [the members of] all orders subsist by receiving support from the householder. 3:77.

188. Because people of the three [other] orders are daily supported by the householder with [gifts of] sacred knowledge and food, therefore [the order of] householders is the most excellent order. 3:78.

189. He only is a perfect person who consists [of three persons united], his wife, himself, and his offspring; thus [says the Veda], and [learned] Priests propound this [maxim] likewise, 'The husband is declared to be one with the wife.'9:45.

190. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed [by the husband] together with the wife. 9:96.

191. Let man and woman, united in marriage, constantly exert themselves, that [they may not be] disunited [and] may not violate their mutual fidelity. 9:102.

192. In that family, where the husband and wife are pleased with each other, happiness will assuredly be lasting. 3:60.

193. Let the [husband] employ his [wife] in the collection and expenditure of his wealth, in keeping [everything] clean, in [the fulfilment of] religious duties, in the preparation of his food, and in looking after the household utensils. 9:11.

194. A householder has five slaughter-houses: the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound [with the fetters of sin]. 3:68.

195. In order to successively expiate [the offences committed by means] of all these [five] the great sages have prescribed for householders the daily [performance of the five] great sacrifices. 3:69.

196. Teaching [and studying] is the sacrifice [offered] to Brahman, the [offerings of water and food called] *Tarpana* the sacrifice to the ancestors, the *homa* the sacrifice offered to the gods, the *Bali* offering that offered to the *Bhūtas*, and the hospitable reception of guests the offering to society. 3:70.

197. Neither a mother, nor a father, nor a wife, nor a son shall be cast off; he who casts them off, unless guilty of a crime causing loss of caste, shall be fined six hundred [*panas*] ($24,000.00). 8:389.

15. Domestic Disputes

198. At all costs avoid quarrelling with an officiating or a domestic priest, with a teacher, with a maternal uncle, a guest and a dependant, with infants, aged and the sick, with learned people, with paternal or maternal relatives, connexions by marriage, with your father and mother, with female relatives, with a brother, with your children and spouse and with your servants and employees.

199. If one avoids quarrels with these people, one will be free from all sins, and by suppressing [all] such [quarrels] a householder conquers all the realms to come. 4:179 – 181.

200. Infants, aged, poor and sick people must be considered as rulers of the middle sphere, the eldest brother as equal to one's father, one's spouse and one's son as one's own body; one's employees are as one's shadow and one's daughter is the highest object of tenderness; hence if one is offended by [any one of] these, one must bear it without resentment. 4:184-185

16. Retirement and Preparation for Death

201. When one has discharged the three debts, one should apply one’s mind to [the attainment of] final liberation; one who hopes to achieve final liberation [Mokṣa] without having discharge the debts sinks downwards. 6:35.

202. Having accumulated spiritual knowledge [the debt to the sages], having raised children according to Dharma [debt to the ancestors], and having made regular offerings to the gods [debt to the gods] according to one’s ability, one may then think of final liberation. 6:36.

203. For that noble person, by whom not even the smallest degree of harm has been caused to created beings, there will be no fear from any [direction], after leaving the body. 6:40.

204. [In retirement] One should not desire to die, one should not desire to live; one should wait for [the appointed] time, as a servant [waits] for the payment of his wages. 6:45.

205. One should patiently bear hard words, one should not insult anybody, and one should not create enemies for the sake of this [perishable] body. 6:47.

206. Against an angry person one should not in return show anger, one should bless when cursed, and one should not speak untruths about anything whatsoever. 6:48.

207. Delighting in spiritual discourse, practicing Yoga postures, remaining independent for as long as possible, abstaining from sensual gratification, refraining from socialising, one should begin the preparation for death and [final liberation]. 6:49.

208. One should not grieve at failure to obtain things, nor rejoice when something is obtained, one should accept so much only as is necessary for living, one should not care about the quality of one's utensils. 6:57.

209. By the practice of self-discipline, by the destruction of attachment and resentment, and by the abstention from injuring beings, one becomes fit for immortality. 6:60.

210. One should reflect deeply on the nature of transmigration caused by karma, on falling into hellish realms and lower states of being, and on the torments in the other realms On the separation from dear ones, on being with objectionable people, on the problems associated with old-age and being tormented with diseases. On the departure of the Self from this body and its new birth in [another] womb, and on its [continued] wanderings through ten thousand million existences. 6:61 - 63

211. By deep meditation one should recognise the subtle nature of the Cosmic Consciousness, and its omnipresence in all creation, both the highest and the lowest. 6:65.

212. To whatever social order one may be attached, one should, though limited in many ways, fulfil the duty of treating all beings with perfect equality; [for] mere deeds without conviction does not produce merit. 6:66.

213. In order to preserve other sentient beings, one should always by day and by night, even though discomforted, walk, carefully scanning the ground. 6:68.

214. One should recognise by the practice of meditation the progress of the Self through bodies of various kinds, [a progress] hard to understand for those who have no spiritual initiation and have not received teachings. 6:73.

215. One who possesses the true spiritual insight [into the nature of the world], is not fettered by the deeds performed during this life; but one who has no spiritual insight, is drawn into the cycle of births and deaths. 6:74.

216. By not injuring any creatures, by practicing non-attachment, by observing Dharma practice, and by self-discipline and meditation, one is able to become spiritually enlightened even in this life. 6:75.

217. One should prepare to abandon this physical abode, composed of the five elements, where the bones are the beams, which is held together by tendons [instead of cords], where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, marred by old age and suffering, constantly subjected to disease, harassed by pain, tormented by [unabated] passion, and perishable. 6:76-77.

218. One who leaves the body, as a tree [that is torn from] the river-bank, or [freely] like a bird [that] quits a tree, is freed from the misery [of this world, dreadful like] a shark. 6:78.

219. When through such reflection one becomes freed from attachment and indifferent to all the material objects in one's life, one then obtains abiding happiness both in this world and after death. 6:80.

220. One who has in this manner gradually given up all attachments and is freed from all the pairs [of opposites], reposes in Brahman alone. 6:81.

221. All that has been declared [above] depends on meditation; for one who is not proficient in the knowledge of that which refers to the Self reaps not the full reward of the performance of rituals. 6:82.

222. By intelligent people belonging to any of the four stages of life [student, householder, retiree or monastic], the tenfold law must be assiduously followed:—

Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, observance of purity, restraint of desires, cultivation of wisdom, knowledge [of the supreme Reality], truthfulness, and abstention from anger, [form] the tenfold law. 6:91-92.

17. Livelihood

224. A spiritual aspirant must seek a means of subsistence which either causes no, or at least as little pain as possible [to others], and live [by that] except in times of financial hardship. 4:2.

225. One who desires happiness must strive for a perfectly contented disposition and exert self-control; for happiness is rooted in contentment, and contentment is based upon self-discipline. 4:12.

226. Whether one be rich or financially burdened, one should not seek to prosper through popular means, nor by forbidden occupations, nor accept welfare payments or charity. 4:15.

227. One should avoid developing craving for material objects or developing an attachment to them, by reflecting on their intrinsic worthlessness. 4:16.

228. One should conduct oneself in society, dressing, speaking and thinking, in conformity with one's age, occupation, prosperity, learning, and social standing. 4:18.

229. For the more a person completely studies the findings of science, the more one fully understands [them], and one's great learning shines brightly. 4:20.

230. Avoid all earnings and enjoyable pursuits, if they are opposed to Dharma, and even lawful acts which may cause pain in the future or are offensive to others. 4:176.

231. There are seven lawful modes of acquiring property, [viz.] inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from the virtuous. 10:115.

232. Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment [with little], alms, and receiving interest on money, are the ten modes of subsistence [permitted to all people in times of distress]. 10:116.

18. Hospitality

233. When venerable people visit, you should greet them reverentially, offer them your own seat, sit humbly near them and, and when they leave, accompany them for a short distance. 4:154.

234. Seats, room [for resting], water, and fourthly a kind word; these [things] never fail in the houses of good people. 3:101.

235. An uninvited guest spontaneously arriving should be offered a seat and water, as well as food, flavoured [with seasoning], according to one's ability. 3:99.

236. But a person who stays one night only is declared to be a guest [*atithi*]; because he stays [*sthita*] not long [*anityam*], he is called *atithi* [a guest]. 3:102.

237. A stranger who is sent by the [setting] sun in the evening, must never be turned away by a householder; whether he happens to arrive at [supper] time or at an inopportune moment, he must not stay in the house without hospitality. 3:105.

238. One should never eat any [tasty] food which is not offered to the guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss. 3:106.

239. No guest must stay in one's house without being honoured, according to one's ability, with a seat, food, a couch, water, or roots and fruits. 4:29.

240. Even to others, personal friends and so forth, who have come to visit out of affection, one may give food, garnished [with seasoning] according to one's ability, at the same time that the family dine together. 3:113.

241. Without hesitation one may give food, even before the guests, to the following persons: to newly-married women, to infants, to the sick, and to pregnant women. 3:114.

242. But the idiot who eats first without having given food to these [persons] while he crams himself, does, not know that [after death] he himself will be devoured by dogs and vultures. 3:115.

243. After the venerable persons, the family, and the servants have dined, the householder and his wife may afterwards eat what remains. 3:116.

244. One who prepares food for himself [alone], eats nothing but sin; for it is ordained that the food which remains after [the performance of] the yajñas[15] shall be the meal of virtuous people. 3:118.

245. Let one not honour, even by a greeting, those who deny any ultimate truth, those who follow forbidden occupations, those who are duplicitous, swindlers, people who gratuitiously argue against spirituality and those who live hypocritical lives. 4:30.

246. A householder must give [as much food] as he is able [to spare] to those who do not cook for themselves, and to all beings one must distribute [food] without detriment [to one's own interest]. 4:32.

19. Generosity

247. Though [by your learning and experience as a priest] you may be entitled to accept presents, do not be attached [too much] to that [habit]; for through accepting [many] presents the inner divine radiance is soon extinguished. 4:186.

248. [A person] who, being always covetous, displays the flag of virtue, [one who is] a hypocrite, a deceiver of the people, intent on doing injury, [and] a detractor [from the merits] of others, one must know to be one who acts like a cat. 4:195.

[15] Yajña here refers to "manuṣya-yajña" the offering of food to a guest.

249. That [alleged] devotee, who appears humble [but is], of a cruel disposition; who is solely intent on attaining selfish goals, dishonest and falsely gentle, is one who acts like a heron. 4:196.

250. Always practise, according to your ability, and cheerfully, the duty of generosity, both through personal sacrifice and by charitable works, if you find a worthy recipient. 4:227.

251. Whenever you are asked, always give something, no matter how little it may be, without grudging; for a worthy recipient will [perhaps] be found who will justify your donation. 4:228.

252. The gift of knowledge surpasses all other gifts, water, food, cows, land, clothes, sesame, gold and clarified butter. 4:233.

253. Causing no pain to any creature, one should slowly accumulate spiritual merit, for the sake [of acquiring] a companion after death, just as the termites [gradually raises their] mound. 4:238.

254. For when we die neither father, nor mother, nor spouse, nor children, nor relations continue with us as companions; spiritual merit alone remains [with us]. 4:239.

256. Alone each being is born; Alone it dies; Alone does it enjoy [the reward of its] merit; Alone does it experience the results of demerit. 4:240.

257. Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with faces turned away; but spiritual merit follows the [deceased]. 4:241.

258. One should therefore always slowly accumulate spiritual merit, in order [that it may be one's] companion [after death]; for with merit as a companion one will traverse a gloominess [which is normally] difficult to traverse. 4:242.

259. If one lives a life of practicing self-control and generosity, perseverance, gentleness and patience; and shunning the company of people of cruel conduct, avoids hurting any living creatures — one gains heavenly bliss. 4:246.

260. One may accept from any one, fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift of a promise of protection. 4:247.

261. A couch, a house, Kusa grass, perfumes, water, flowers, jewels, sour milk, grain, fish, sweet milk, meat, and vegetables one should not reject, [if they are voluntarily offered.] 4:250.

262. The Lord of created beings [*Prajapati*] has declared that a donation freely offered and brought [by the giver himself] may be accepted even from a sinful person, provided [the donation] had not been asked for or promised beforehand. 4:248.

263. If one desires to benefit his Gurus and those whom one is bound to maintain, or wishes to honour the gods and guests, one may accept [donations] from anybody; but one must not satisfy one's personal needs with such donations. 4:251.

264. But if one's Gurus are dead, or if one lives separate from them in [another] house, then in order to subsist one may accept donations from good people alone. 4:252.

265. One who describes himself to people who mean well, in a manner contrary to truth, is the most sinful [wretch] in this world; a thief who steals his very own self. 4:255.

266. [If] an opulent person [is] liberal towards strangers, while his family lives in distress, that phoney virtue will first make him taste the sweets [of fame, but afterwards] make him swallow the poison [of punishment in hell]. 11:9.

267. If [a person] does anything for the sake of personal happiness in another world, to the detriment of those whom one is bound to maintain [in this world], negative results are produced, both while one lives and when one dies. 11:10.

20. Food and Eating

277. One should always worship one's food, and eat it without disrespecting it; when one sees it, one should be happy, show a pleased face, and pray that one may always obtain it. 2:54.

278. One should not give the left-overs to anyone, and beware of eating between [the two meal-times]; let one not over-eat, nor go anywhere without having cleansed oneself [after the meal]. 2:56.

279. Excessive eating is prejudicial to health, to fame, and to [bliss in] heaven; it prevents [the acquisition of] spiritual merit, and is socially odious; one ought, for these reasons, to avoid it carefully. 2:57.

280. One should not eat anything from which the oil has been extracted; nor should one be a glutton; do not eat very early [in the morning], nor very late [in the evening], nor [take any food] in the evening, if one has eaten a large meal in the morning. 4:62.

281. Avoid eating [food given] by intoxicated, angry, or sick [people], and that in which hair or insects are found, and also whatever has been touched intentionally with the foot. 4:207.

282. One should avoid [eating] all carnivorous birds and those living in villages, and one-hoofed animals which are not specially permitted (to be eaten), and the

partridge. The sparrow, the *Plava* (a kind of aquatic bird), the Swan, the *Brahmani* duck, the village-cock, the crane, the *Raggudala*, the woodpecker, the parrot, and the starling, Those which feed striking with their beaks, web-footed birds, the paddy-bird (a small crane), those which scratch with their toes, those which dive and live on fish, meat from a slaughter-house and dried meat. The Heron and the crane, the raven, the *Khangaritaka*, [animals] that eat fish, village-pigs, and all kinds of fishes. 5:11-14.

283. [But the fish called] Pathina and [that called] Rohita may be eaten, if used for offerings to the gods or to the ancestors; [one may eat] likewise Rajivas, Simha-tundas, and Sasalkas on all [occasions]. 5:16.

284. One shouldn't eat solitary or unknown beasts and birds, though they may fall under the categories of edible creatures, nor any five-toed animals. 5:17.

285. One may eat meat when it has been sprinkled with water, while Mantras were recited, when learned people desire one's doing it, when one is engaged in the performance of a rite according to Dharma, and when one's life is in danger. 5:27.

286. The Lord of creatures [Prajapati] created this whole world to be the sustenance of the life force [prana]; both the immovable and the movable creation is the food of the life force. 5:28.

287. Plants are the food of all moving creatures; animals without fangs are the food of those with fangs, those without hands of those who possess hands, and the timid of the bold. 5:29.

288. The eater who daily even devours those destined to be his food, commits no offence; for the creator himself created both the eaters and those who are to be eaten for those special purposes. 5:30.

289. The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare they declare to be edible; likewise those domestic animals that have teeth in one jaw only, excepting camels. 5:18.

290. One who eats meat, during ceremonies to the gods and ancestors, commits no sin, whether one purchases it [from the butchery], or personally kills the animal, or has received it as a present from others. 5:32.

291. But a priest who, being duly engaged to officiate or to dine at a sacred rite, refuses to eat meat, becomes after death an animal during twenty-one existences. 5:35.

292. A priest must never eat meat which has not been consecrated by Mantras; but, obedient to the eternal Dharma, he may eat it, consecrated with Vedic texts. 5:36.

293. Svayambhu [the Self-existent] himself created animals for the sake of sacrifices; sacrifices [have been instituted] for the good of this whole [world]; hence the slaughtering [of beasts] for sacrifices is not slaughtering [in the ordinary sense of the word]. 5:39.

294. Herbs, trees, cattle, birds, and [other] animals that have been destroyed for sacrifices, receive [being reborn] higher existences. 5:40.

295. On the formal reception of an honoured foreign guest, at a yajña and at the rites in honour of the ancestors — on these occasions only, may an animal be slain; that [rule] Manu proclaimed. 5:41.

296. An initiate of virtuous disposition, whether dwelling alone, with a guru, or in a retreat, must never, even in times of distress, cause an injury to any creature which is not sanctioned by the Veda. 5:43.

297. Know that the injury to plants and animals, which the Veda has prescribed for certain occasions, is no injury at all; for Dharma shone forth from the Veda. 5:44.

298. One who injures inoffensive beings from a wish to [give] oneself pleasure, never finds happiness, neither living nor dead. 5:45.

299. One who does not seek to cause the sufferings of bondage and death to living creatures, [but] desires the good of all [beings], obtains endless bliss. 5:46.

300. One who refrains from injuring any creature, attains without an effort what one thinks of, what one undertakes, and what one focuses on. 5:47.

301. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to the attainment of heavenly bliss; one should therefore shun the use of meat. 5:48.

302. Having well considered the [disgusting] origin of flesh and the [cruelty of] fettering and slaying embodied beings, one should entirely abstain from eating flesh. 5:49.

303. One who, ignoring the rules [given above permitting the use of meat], refrains entirely there from, becomes popular among good people, and will be very healthy. 5:50.

304. There is no greater sinner than that one who, though not worshipping the gods or the ancestors, seeks to increase one's body mass by the flesh of other [beings]. 5:52.

305. By subsisting on pure fruit and roots, and by eating food fit for ascetics [in the forest], one does not gain [so great] a reward as by entirely avoiding [the use of] flesh. 5:54.

306. 'Me he [*mām saḥ]*' will devour in the next [world], whose flesh I eat in this [life]; the wise declare this [to be] the real meaning of the word 'flesh' [*māṃsaḥ*]. 5:55.

307. There is actually no sin in eating meat, in taking intoxication, and in sexual activity, for that is the natural way of created beings, but abstention from these brings great benefit. 5:56.

21. Paternity

308. They [all] say that the male issue [of a woman] belongs to the lord, but with respect to the [meaning of the term] “lord” the Vedas differ; some call the begetter [of the child the lord], others declare [that it is] the husband. 9:32.

309. By the sacred tradition the woman is declared to be the field, the husband is declared to be the seed; the production of all corporeal beings [takes place] through the union of the seed with the field. 9:33.

310. On comparing the semen and the uterus, the semen is declared to be more important; for the offspring of all created beings is marked by the genetic characteristics of the donor. 9:35.

311. Those who, having no property rights in a field, but possessing seed-corn, sow it in another's field, do indeed not receive the grain of the crop which may spring up. 9:49.

312. If no agreement with respect to the foetus has been made between husband and the donor of semen, the benefit [of the doubt] clearly belongs to the husband; the uterus [in this case] is more important than the semen. 9:52.

313. But if by a special contract [a uterus] is made over [to another] for gestation, then the donor and the husband are both considered in this world as sharers of the child. 9:53.

22. Law of Levirate (Niyoga)

314. On failure of impregnation [by her husband] a woman who has been authorised[16], may obtain, [in the] proper [manner prescribed], the desired offspring by [having sex with] a brother-in-law or [with some other] *Sapinda* [of the husband]. 9:59.

315. He [who is] appointed to [cohabit with] a widow shall [approach her] at night anointed with clarified butter and without speaking to her, [and] beget one son, by no means a second. 9:60.

[16] The authorisation takes place by consultation with the elders, priests and relatives.

316. But when the purpose of the appointment to [cohabit with] the widow has been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law. 9:62.

23. Appointed Daughters

317. One who has no son may appoint his daughter [*putrika]* in the following manner, saying to her husband:— "The son, born of her, shall perform my funeral rites." 9:127.

318. A son is even [as] oneself, [such] a daughter is equal to a son; how can another [heir] take the estate, while such [an appointed daughter who is even] oneself, lives? 9:130.

319. But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an [appointed] daughter shall take the whole estate of [his maternal grandfather] who leaves no son. 9:131.

320. The son of an [appointed] daughter, indeed, shall [also] take the estate of his [own] father, who leaves no [other] son; he shall [then] present two *pindas* to his own father and to his maternal grandfather. 9:132.

321. Between a son's son and the son of an [appointed] daughter there is no difference, neither with respect to worldly matters nor to sacred duties; for their father and mother both sprang from the body of the same [man]. 9:133.

322. But if, after a daughter has been appointed, a son be born [to her father], the division [of the inheritance] must in that [case] be equal; for there is no right of primogeniture for a woman. 9:134.

323. But if an appointed daughter by accident dies without [leaving] a son, the husband of the appointed daughter may, without hesitation, take that estate. 9:135.

24. Types of Sons

324. Of the person who has an adopted [*Dātrima*] son possessing all good qualities, that same [son] shall take the inheritance, though brought from another family. 9:141.

325. An adopted son shall never take the family [name] and the estate of his natural father; the offering of the *pinda* follows the family [name] and the estate, the funeral offerings of him who gives [his son in adoption] cease [as far as that son is concerned]. 9:142.

326. Among the twelve sons of people whom Manu, sprung from the Self-existent [*Svayambhu*], enumerates, six are kinsmen and heirs, and six not heirs, [but] kinsmen. 9:158.

327. The legitimate son of the body, the son begotten on a wife, the son adopted, the son made, the son secretly born, and the son cast off, [are] the six heirs and kinsmen. 9:159.

328. Him whom one begets on his own wedded wife, one should know to be a legitimate son of the body [*Aurasa*], the first in rank. 9:166.

329. He who was begotten according to the peculiar law [of the *Niyoga*] on the appointed wife of a dead man, of an impotent, or of one diseased, is called a son begotten on a wife [*Kshetraja*]. 9:167.

330. That [boy] equal [by social status] whom his mother or his father affectionately give, [confirming the gift] with [a libation of] water, in times of distress [to a man] as his son, must be considered as an adopted son [*Datrima*]. 9:168.

331. But he is considered a son made [*Kritrima*] whom [a man] makes his son, [he being] equal [by social status], acquainted with [the distinctions between] right and wrong[17], [and] endowed with filial virtues. 9:169.

332. If [a child] be born in a person's house and his father be not known, he is a son born secretly in the house [*Gūḍhotpanna*], and shall belong to him of whose wife he was born[18]. 9:170.

333. He whom [a man] adopts as his son, [after he has been] deserted by his parents or by either of them, is called a son cast off [*Apaviddha*]. 9:171.

334. A son whom a damsel secretly bears in the house of her father, one shall name the son of an unmarried damsel [*Kanīna*, and declare] such offspring of an unmarried girl [to belong] to him who weds her [afterwards]. 9:172.

335. If one marries, either knowingly or unknowingly, a pregnant [bride], the child in her womb belongs to him who weds her, and is called [a son] received with the bride [*Sahodha*]. 9:173.

336. If a person buys a [boy], whether equal or unequal [in good qualities], from his father and mother for the sake of having a son, that [child] is called a [son] bought [*Kritaka*]. 9:174.

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[17] This would mean that the adopted child must be of an age in which it can distinguish between right and wrong — probably around 5 or 6.

[18] When there is doubt about the paternity of the child it belongs to the husband of the mother.

337. If a woman abandoned by her husband, or a widow, of her own accord contracts a second marriage and bears [a son], he is called the son of a re-married woman [*Paunarbhava*]. 9:175.

338. If she be [still] a virgin, or one who returned [to her first husband] after leaving him, she is worthy to again perform with her second [or first deserted] husband the [nuptial] ceremony. 9:176.

339. He who, having lost his parents or being abandoned [by them] without [just] cause, gives himself to a [couple], is called a son self-given [*Svayamdatta*]. 9:177.

340. If among brothers, sprung from one [father], one have a son, Manu has declared them all to have male offspring through that son[19]. 9:182.

341. Not brothers, nor fathers, [but] sons take the paternal estate; but the father shall take the inheritance of [a son] who leaves no male issue, and his brothers. 9:185.

25. Worship of the Ancestors

342. Even [just] water offered with faith [to the ancestors] in vessels made of silver or adorned with silver, produces endless [bliss]. 3:202.

343. For initiated folk the rite in honour of the ancestors is more important than the rite in honour of the gods; for the offering to the gods which precedes [the Sraddhas], has been declared to be a means of fortifying [the latter]. 3:203.

344. I will now fully declare what kind of sacrificial food, given to the ancestors according to the rule, will serve for a long time or for eternity. The ancestors are satisfied for one month with sesame grains, rice, barley, mung beans, water, roots, and fruits, which have been given according to the prescribed rule. Two months with fish, three months with the meat of gazelles, four with mutton, and five indeed with the flesh of birds. Six months with the flesh of baby goats, seven with that of spotted deer, eight with that of the black antelope, but nine with that of the [deer called] *Ruru*, Ten months they are satisfied with the meat of boars and buffaloes, but eleven months indeed with that of hares and tortoises. One year with cow-milk and milk-rice; from the flesh of a long-eared white he-goat their satisfaction endures twelve years. The [vegetable called] *Kalasaka*, [the fish called] *Mahasalka*, the flesh of a rhinoceros and that of a red goat, and all kinds of food eaten by hermits in the forest serve for an endless time. 3:266 -272.

345. Whatever [food], mixed with honey, one gives on the thirteenth lunar day in the rainy season under the asterism of *Magha*, that also procures endless [satisfaction]. 3:273.

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[19] If one brother among several has a son the debt to the ancestors would have been discharged and there would be no further pressure to father sons.

346. Whatever one full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable [gratification] for the ancestors. 3:275.

26. Death Impurity

347. When a child dies after teething, or who has received [the sacrament of] head-shaving before teething or has been initiated, all relatives become impure, and on the birth of a child the same rule is prescribed. 5:58.

348. Among blood-relatives [*sapinda*] the impurity on account of a death [shall last] ten days, [or] until the bones have been collected, [or] three days or one day only. 5:59.

349. While the impurity on account of a death is common to all [blood relatives], that caused by a birth [falls] on the parents alone; [or] it shall fall on the mother alone, and the father shall become pure by bathing. 5:62.

350. Those who have touched a corpse are purified after one day and night [added to] three periods of three days; those who give libations of water [to the deceased], after three days. 5:64.

351. A pupil who performs the cremation for his deceased teacher, becomes pure after ten days, just like those who carry the corpse out [to the crematorium]. 5:65.

352. [A woman] is purified on a miscarriage in as many [days and] nights as months [elapsed after conception], and a menstruating female becomes pure by bathing after the blood has ceased [to flow]. 5:66.

353. [On the death] of children whose head-shaving has not been performed, the blood relatives are declared to become pure in one [day and] night; [on the death] of those who have received the head-shaving but not the initiation, the purification [takes place] after three days. 5:67.

354. If a child dies before the completion of its second year, the relatives should decorate it with flowers, and bury it in clean ground and leave it there. 5:68.

355. Before the age of 2 the child should not be cremated, and no libations of water shall be offered to it; after burial, [the relatives] shall remain impure during three days only. [They should never again visit the grave]. 5:69.

356. If a fellow-student has died, the Smṛti prescribes an impurity of one day; on a birth the purification of the *Samānodakas* is declared [to take place] after three [days and] nights. 5:71.

357. On the death of women engaged but not yet married; the fiancé and his relatives are purified after three days, as are her paternal relatives. 5:72.

358. Let [mourners] eat food without added salt, bathe during three days, abstain from meat, and sleep separately on the ground. 5:73.

359. The above rule regarding impurity on account of a death has been prescribed [for cases where the family all reside near the deceased; in those cases where the family members live away from the deceased the following rules apply; 5:74.

360. If one receives the news that a close relative residing in a distant country has died, within 10 days of their death — one shall be impure for the remainder of the period of ten [days and] nights only. 5:75.

361. If the ten days have passed, one shall observe the period of impurity for three [days and] nights only; but if a year has elapsed [since the occurrence of the death], one becomes pure merely by bathing. 5:76.

362. A person who hears of a distant relative's death, or of the birth of a child after the ten days of impurity have passed, becomes pure by bathing and changing one's clothes. 5:77.

363. If an infant that has not teethed, or an adult who is not a blood relative dies in a distant country, one becomes at once pure after bathing and changing one's clothes. 5:78.

364. If within the ten days [of impurity] another birth or death happens, a religious person shall remain impure only until the [first] period of ten days has expired. 5:79.

365. They declare that, when the teacher [*acharya*] has died, the impurity [lasts] three days; if the [teacher's] child or wife [is dead, it lasts] a day and a night; that is a settled [rule]. 5:80.

366. When one has touched an Chandala, a menstruating woman, a woman in childbed, a corpse, or even someone else who has touched a [corpse], one becomes pure by bathing. 5:85.

367. Libations of water need not be offered to those who are not practicing any religious rites, to those born from a mixed marriages, to those who are ascetics [of heretical sects], and to those who have committed suicide. 5:89.

368. The taint of impurity does not fall on administrators, and those engaged in the performance of a vow, or of a long ceremony; for the [first are] seated on the throne of Indra, and the [last two are] ever pure like Brahman. 5:93.

369. For a politician or manager in an important position immediate purification is prescribed, and the reason for that is that he needs to ensure the smooth running of the administration. 5:94.

370. [The same rule applies to the family members] of those who have been killed in a riot or a war, of those who have been killed by lightning or executed, and of those soldiers who die in the defence of the nation, and to those in the essential services. 5:95.

371. Having voluntarily attended a funeral, whether [that of] a paternal kinsman or [of] a stranger, one becomes pure by bathing, wearing clean clothes, by touching fire and eating clarified butter. 5:103.

27. Purification

372. Among all modes of purification, purity in [the acquisition of] wealth is declared to be the best; for one is pure who gains wealth with clean hands, not one who washes with soap and water. 5:106.

373. The learned are purified by a forgiving disposition, those who have committed forbidden actions by generosity, secret sinners by recitation of [sacred texts], and those who best know the Sacred Texts by austerities. 5:107.

374. The body is cleansed by water, the mind is purified by truthfulness, the individual Self by sacred learning and self-discipline, the intellect by knowledge of the Truth. 5:109.

28. Punishment

375. A government which protects the created beings in accordance with Dharma and punishes those worthy of corporal punishment, daily offers [as it were] sacrifices at which hundred thousands [are given as] fees. 8:306.

376. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment [to be in accordance with] Dharma. 7:18.

377. If [punishment] is properly inflicted after [due] consideration, it makes all people happy; but inflicted without consideration, it destroys everything. 7:19.

378. If the government did not, untiringly, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit. 7:20.

379. The whole world is kept in order by [fear of] punishment, for a guiltless person is hard to find; through fear of punishment the whole world yields the enjoyments [which it owes]. 7:22.

380. An administrator who properly inflicts [punishment], prospers with respect to the three [means of happiness — right living (*dharma*), prosperity (*artha*) and enjoyment (*kāma*)]; but one who is dedicated to sense-gratification, partial, and

deceitful will be destroyed, even through the [unjust] punishment [which he inflicts]. 7:27.

381. [Punishment] cannot be inflicted justly by one who has no assistants, [nor] by a fool, [nor] by a greedy person, [nor] by one whose mind is base, [nor] by one addicted to sensual pleasures. 7:30.

382. By one who is has pure [intentions] faithful to his promise, who acts according to the Dharma, who has good assistants and is wise, punishment can be [justly] inflicted. 7:31.

383. Let the judge, having fully ascertained the motive, the time and place [of the crime], and having considered the capacity [of the criminal to suffer] and the [nature of the] crime, duly inflict punishment upon those who deserve it. 8:126.

384. One should punish first by [gentle] admonition (*vāgdaṇḍam*), afterwards by [harsh] reproof (*digdaṇḍam*), thirdly by a fine (*dhana-daṇḍam*), after that by corporal chastisement (*vadha-daṇḍam*). 8:129.

385. But when one cannot reform such [offenders] even by corporal punishment, then one should apply even all the four [modes conjointly] to them. 8:130.

386. One should carefully restrain the wicked by three methods:— by imprisonment, by forced restraint, and by various [kinds of] corporal punishments. 8:310.

387. But people who have committed crimes and have been punished by the courts, go to heaven, being purified like those who performed meritorious deeds. 8:318.

388. Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by a government, if they do not perform their duties. 8:335.

29. Administration & Management

389. A Politician, who has received the sacraments prescribed by the Veda according to the rules, must duly protect this whole [world]. 7:2.

390. A manager should, though he may already be modest, constantly learn modesty from others; for a manager who is modest never perishes. 7:39.

391. Through a want of modesty many administrators have perished, together with their belongings; through modesty even hermits in the forest have gained kingdoms. 7:40.

392. An administrator should carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from anger, which [all] end in misery. 7:45.

393. Hunting, gambling, sleeping by day, being hypercritical, excessive sexual indulgence, intoxication, [an inordinate love for] dancing, singing, and music, and useless travel are the tenfold set [of vices] springing from love of pleasure. Malicious gossip, violence, treachery, envy, slandering, [unjust] seizure of property, disparaging others, and assault are the eightfold set [of vices] produced by anger. 7:47-48.

394. Imbibing of alcohol, gambling, sexual excesses, and hunting, these four [which have been enumerated] in succession, are the most pernicious in the set that springs from love of pleasure. Injuring other beings, abusing and insulting others, and the [wrongful] seizure of property, these three are the most pernicious in the set produced by anger. A self-controlled administrator should know that in this set of seven, which prevails everywhere, each previously-named vice is more censurable [than those named later]. 7:50-52.

395. One should also appoint a representative (*dūta*) who is versed in all sciences, who understands hints, expressions of the face and gestures, who is honest, skilful, and of [a respectable] family. 7:63.

396. [Such] a representative is commendable [who is] loyal, honest, skilful, possessing a good memory, who knows the [proper] place and time [for action, who is] well-presented, fearless, and eloquent. 7:64.

397. For the representative alone makes allies and alienates allies; the representative transacts that business by which [companies] are disunited or not. 7:66.

398. Not to turn back in conflict, to protect the people, to honour the intellectuals, is the best means for governments to secure happiness. 7:88.

30. Management Code of Conduct

399. An administrator should strive to grow his company; and should secure all gains; one should constantly work to improve what is being maintained, and all the profits gained should be distributed equally among the share-holders. 7:99.

400. The administrator should always act without guile, and on no account treacherously; carefully protecting himself, he should always fathom the treachery which the opposition employ. 7:104.

401. Your opposition must not know your weaknesses, but you must know their's; as the tortoise [hides its limbs], even so one should secure the members [of one's own administration against treachery], you should protect your own weak points. 7:105.

402. When an entity [Government or Corporation] is thus engaged in take-overs or defensive manoeuvres, the opposition should be subdued [and conflict resolved], by the [four] expedients:— proposition, negotiation, conciliation and subjugation. 7:107.

403. If they cannot be stopped by the three first expedients, then one should, resort to forceful means, and thus gradually bring them to subjection. 7:108.

404. One should [however] try to win over opposition by proposals, negotiation, conciliation, and by creating dissension, used either separately or conjointly, never by resorting to aggressive means, [if avoidable.] 7:198.

405. For when two parties engage in violence, victory and defeat are, as experience teaches, uncertain; one should therefore avoid confrontation. 7:199.

406. [But] if all other expedients fail, then as a last resort, one should, with due exertion fight in such a manner that the foe may be completely vanquished. 7:200.

407. The governor should confiscate the entire property of those evil-minded [officials] who accept money from lobbyists, and banish them. 7:124.

408. Let the administrator, having carefully considered [each] affair, be both sharp and gentle; for an administrator who is both sharp and gentle is highly respected. 7:140.

409. One should fully consider the future as well as the immediate results of all [proposed] projects, and the good and bad sides of all past [actions]. 7:178.

410. He who knows the positive and the negative outcomes [resulting from the proposed scheme] in the future, is quick in forming resolutions for the present, and understanding the consequences of past [actions, one will not be defeated. 7:179.

411. One should arrange everything in such a manner that no ally, no neutral or competitor may cause one loss; that is the sum of political wisdom. 7:180.

31. Rules of Engagement

412. When a government goes to war, it should not strike with concealed weapons, nor use chemicals, nor any that cause conflagrations. 7:90.

413. [A soldier] should never strike a person who [in flight] has taken refuge in a high place, nor a trans-gender person, nor one who requests protection, nor one who runs away, nor one who sits down, nor one who surrenders. Nor one who sleeps, nor one who has lost his flack-jacket, nor one who is naked, nor one who

is disarmed, nor an innocent bystander, nor one who is fighting with another [foe]. Nor one whose weapons are broken, nor one who is traumatised, nor one who has been grievously wounded, nor one who is in terror, nor one who has turned to flight; [but in all these cases one should] remember the duty [of honourable soldiers]. 7:91-93.

414. Thus has been declared the blameless, primeval law for warriors; from this law a Kshatriya must not depart, when he strikes his foes in battle. 7:98.

415. Once victory [in battle] has been gained, one should duly express gratitude to the gods and honour scholars & priests, one should grant [tax] exemptions [to the populace], and one should proclaim assurances of safety to all. 7:201.

416. But having [by a referendum] fully ascertained the collective wishes of all the [conquered people], one should install there a government as required and one should ensure that order can be maintained. 7:202.

417. One should endorse the legal system of the [inhabitants], just as they are stated [to be], and one should honour the [new administrator] and his chief civil servants with liberal awards. 7:203.

418. The seizure of desirable property which causes displeasure [to the owners], and its distribution [to the select few] which causes pleasure, are both commendable, [if they are] resorted to at the proper time. 7:204.

419. Or [the Government, bent on conquest], considering an ally, resources, and land [to be] the triple result [of an expedition], may, using diligent care, make peace with [the enemy] and return [to his own country]. 7:206.

420. By gaining resources and land a Government grows in strength not so much as by obtaining a firm friend, [who], though weak, [may become] powerful in the future. A weak friend [even] is greatly commended, who is honest [and] grateful, whose people are contented, who is attached and persevering in his undertakings. 7:208 - 209.

421. The wise declare him [to be] a most dangerous foe, who is wise, of noble race, brave, clever, liberal, grateful, and firm. 7:210.

422. Behaviour worthy of a nobleman, knowledge of demographics, bravery, a compassionate disposition, and great generosity are the virtues of a neutral [who may be courted]. 7:211.

32. Taxation

423. Having well considered [the rates of] purchase and [of] sale, [the length of] the road, [the expense for] food and condiments, the charges of securing the goods, let the government make the traders pay duty. 7:127.

424. After [due] consideration the government shall always fix the duties and taxes in such a manner that both the government and the workers receive [their due] reward. 7:128.

425. As the leech, the calf, and the bee take their food little by little, even so must the government impose moderate annual taxes. 7:129.

426. A fiftieth part of [the increments on] cattle and gold may be taken [as tax] by the governor, and the eighth, sixth, or twelfth part of the crops. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, [medical] herbs, substances used for flavouring food, flowers, roots, and fruit. 7:130-131.

427. Mechanics and artisans, as well as those who subsist by manual labour, may contribute one day's pay per month. 7:138.

428. From that person who gets a sudden windfall of money, the government may take one-sixth [16%] or one-twelfth [6.25%] part [in tax]. 8:35.

33. The Judiciary

429. They declare that a government which affords no protection [to citizens], [yet] receives the sixth part of the produce [in tax], takes upon itself all the negativity of the whole citizenry. 8:308.

430. A judge, desirous of investigating law cases, must enter his court of justice, preserving a dignified demeanour, together with barristers and with experienced councillors. 8:1.

431. Where three Scholars versed in the law and the learned [judge] appointed by the Government sit down, they call that the court of [four-faced] Brahma. 8:11.

432. One can either refuse to go to court, or [having gone] one must speak the truth; a person who either says nothing or speaks falsely, becomes culpable. 8:13.

433. Where justice is destroyed by injustice, or truth by falsehood, while the judges look on, there they shall also be destroyed. Justice, being violated, destroys; justice, being preserved, preserves: therefore justice must not be violated, lest violated, justice destroy us. 8:14-15.

434. The only friend who follows people even after death is Dharma; for everything else is lost at the same time when the body [perishes]. 8:17.

435. One quarter of [the guilt of] an unjust [decision] falls on him who committed [the crime], one quarter on the [false] witness, one quarter on all the judges, one quarter on the government. 8:18.

436. But where one who is worthy of condemnation is condemned, the government is free from guilt, and the judges are saved [from culpability]; the guilt falls on the perpetrator [of the crime alone]. 8:19.

437. Established law should be based upon Precedent and the Common Law — the practice of law abiding citizens — if it be not opposed to the [customs of] states, families, and professional bodies. 8:46.

438. [A judge] who knows Dharma, must inquire into the traditional laws and customs of people of all the districts, of guilds, and of families, and [thus] settle the peculiar law of each. 8:41.

439. Neither the government nor any civil servant shall themselves cause a lawsuit to be brought, or hush up one that has been brought [before them] by [some] other [person]. 8:43.

440. When engaged in judicial proceedings the judge must pay full attention to the truth, to the object [of the dispute], [and] to himself, next to the witnesses, to the place, to the time, and to the conditioning factors. 8:45.

441. One should discover the internal disposition of people by observing their body language, by their voice, their colour, their motions, their aspect, their eyes, and their gestures. The internal [working of the] mind is perceived through the aspect, the motions, the gait, the gestures, the speech, and the changes in the eye and of the face. 8:25-8:26.

442. Let no intelligent person swear an oath falsely, even in a trifling matter; for one who swears an oath falsely is lost in this [world] and after death. 8:111.

443. Whenever [it is discovered that] false evidence has been given in any suit, the judge should reverse the judgment, and whatever has been done must be [considered as] undone. Evidence [given] from greed, delusion, intimidation, friendship, selfish motives, wrath, ignorance, and childishness is declared [to be] invalid. 8:117-118.

444. The plaintiff's suit fails when

- he calls a witness not present at the transaction,
- retracts his statements,
- does not perceive that his statements [are] confused or contradictory;
- having stated what he means to prove afterwards varies [his case],
- on being questioned on a fact duly stated by himself does not abide by it;
- converses with the witnesses in a place improper for such conversation;
- declines to answer a question, properly put,
- or leaves [the court];

- ❖ Or when being ordered to speak, does not answer,
- ❖ or does not prove what he has alleged;
- ❖ or who does not know what is the first [point], and what the second.

8:53 — 56.

34. Torts

445. The courts shall protect the inherited [and other] property of a minor, until he has either graduated from his studies or until he has reached the age of majority. 8:27.

446. In like manner care must be taken of childless women, of those who have no sons [to care for them], of those without family support, of [divorced] wives and widows who have chosen not to remarry, and of disabled women. 8:28.

447. A righteous court must punish like thieves those relatives who appropriate the property of such women during their lifetime. 8:29.

448. Property, the owner of which has disappeared, the government shall cause to be kept as a deposit for a period of three years; within the period of three years the owner may claim it, after [that term] the government may expropriate it. 8:30.

449. If a person lays claim to a lost article, he must be examined according to the law; if he accurately describes the shape, and the number [of the articles found] and so forth, [he is] the owner, [and] ought [to receive] that property. 8:31.

450. But if [a claimant] does not really know the time and the place [where an item was] lost, its colour, shape, and size, he is worthy of a fine equal [in value] to the [object claimed]. 8:32.

451. Property stolen by thieves must be restored by the government to all people irrespective of social standing, a government which appropriates such [property] incurs the guilt of a thief. 8:40.

452. When a creditor sues [before the court] for the recovery of money from a debtor, one should make the debtor pay the sum which the creditor proves [to be due]. By whatever means a creditor may be able to regain possession of his dues, even by those means may the debtor be compelled to pay. 8:47-48.

453. By moral persuasion, by law-suits, by artful management, or by the customary proceeding, a creditor may recover property lent; and lastly, by force. 8:49.

454. But one who denies a debt which is proved by sound evidence, shall be ordered by the court to pay that debt to the creditor and a small fine according to the circumstances. 8:51.

456. If a debtor denies the debt when he has been required by the court to pay it, the complainant must call [a witness] who was present [when the loan was made], or adduce other evidence. 8:52.

35. Interest

457. A money-lender may stipulate as an increase of his capital, for the interest allowed by the Sage Vasishtha, and take 8% monthly. 8:140.

458. Or, considering the duty of the virtuous, one may take 2% [per month], for one who takes 2% is not considered blameworthy. 8:141.

459. Just 2%, 3%, 4%, and 5% [and not more], one may take as monthly interest according to the order of commercial status [Religious institutes – 2%, Defence and law enforcement – 3% Business – 4% and for the public — 5 %.] 8:142.

460. One should not take interest beyond the year, nor such as is unapproved, nor compound interest, periodical interest, stipulated interest, and corporal interest. 8:153.

461. One who is unable to pay a debt [at the fixed time], and wishes to make a new contract, may renew the agreement, after paying the interest which is due. If one cannot pay the money [due as interest], one may insert it in the renewed contract; one must pay as much interest as may be due. 8:154-155.

462. The person who becomes a guarantor for a borrower who then absconds shall pay the debt out of his own property. But money due as collateral, or idly promised, or lost through gambling, or due for spirituous liquor, or what remains unpaid of a fine and a tax or duty, the children [of the party owing it] shall not be obliged to pay. 8:158-159.

463. This afore-mentioned rule shall apply to the case of a surety for appearance [only]; if a surety for payment should die, the [judge] may compel even his heirs to discharge the debt. 8:160.

36. Contracts & Deposits

464. A contract made by a person intoxicated, or insane, or grievously disorientated [by disease and so forth], or wholly dependent, by an under-aged person or very aged person, or by an unauthorised [party] is invalid. 8:163.

465. A contract which has been made contrary to the law or to the settled usage [of the virtuous], can have no legal force, though it be established [by evidence]. 8:164.

466. A fraudulent mortgage or sale, a fraudulent gift or acceptance, and [any transaction] where fraud is detected, the judge shall declare null and void. 8:165.

467. If the debtor be dead and [the money borrowed] was expended for the family, it must be paid by the relatives out of their own estate even if they are divided. 8:166.

468. What is given through coercion, what is enjoyed by coercion, also a statement or contract made under duress, and all other transactions accomplished through intimidation, Manu has declared void. 8:168.

469. In whatever condition a person shall deposit anything in the keeping of another, in the same condition ought the same thing to be received back [by the owner]; as the delivery [was, so must be] the re-delivery. 8:180.

470. Such is the rule for obtaining back all those open deposits; in the case of a sealed deposit [the depositary] shall incur no [censure], unless he has taken out something. 8:188.

471. [A deposit] which has been stolen by thieves or washed away by water or burned by fire, [the bailee] shall not make it good, unless he took part of it [for himself]. 8:189.

472. He who does not return a deposit and he who demands what he never bailed shall both be punished like thieves, or be compelled to pay a fine equal [to the value of the object retained or claimed]. 8:191.

473. A pledge[20] [to be kept only] must not be used by force, [the creditor], so using it, shall give up his [whole] interest, or, [if it has been spoilt by use] he shall satisfy the [owner] by [paying its] original price; else he commits a theft of the pledge. 8:144.

474. Neither a pledge nor a deposit can be lost by lapse of time; they are both recoverable, though they have remained long [with the bailee]. 8:145.

475. Whatever [property] an owner allows to be enjoyed by others over a period of ten years, while, though present, he says nothing, that [property] he shall forfeit. If [the owner is] neither mentally impaired nor a minor and if [his chattel] is enjoyed [by another] with his knowledge, by law he has forfeited ownership; the user shall retain that property. 8:147-148.

476. A gift or sale, made by anybody else but the owner, must be considered as null and void, according to the rule in judicial proceedings. 8:199.

477. Should money be donated [or promised] for a religious purpose by one person to another who asks for it, the donation shall be considered as void, if the [money is] afterwards not [used] in the manner [stated]. 8:212.

[20] A thing that is given as security for the fulfillment of a contract or the payment of a debt and is liable to forfeiture in the event of failure.

37. Industrial Relations

478. A hired [labourer or tradesman] who, without being ill, wilfully fails to perform his work according to the agreement, shall be fined eight *krishnalas* and no wages shall be paid to him. 8:215.

479. But if he is really ill, and after recovery performs [his work] according to the original agreement, he shall receive his wages even after [the lapse of] a very long time. 8:216.

480. But if he, whether sick or well, does not [perform or] cause to be performed [by others] his work according to the agreement, the wages for that work shall not be given to him, even [if it be only] slightly incomplete. 8:217.

38. Consumer Relations

481. If anybody, after buying or selling anything, regrets, he may return or take [back] that commodity within ten days[21]. But after [the lapse of] ten days he may neither give nor cause it to be given [back]; both he who takes it [back] and he who gives it [back, except by consent] shall be fined. 8:222-223.

39. Libel

482. One who [contemptuously] calls another person one-eyed, lame, or the like [names], even though it may be true, shall be fined at least one *karshapana*. [$40.00] 8:274.

483. One who defames his mother, his father, his wife, his brother, his son, or his teacher, and one who does not give way to his preceptor, shall be compelled to pay one hundred *panas* [$4,000]. 8:275.

484. One who, being abused by people in pain, pardons [them], will in reward of that [act] be exalted in the heavenly realms; but he who, [proud] of his social status, forgives them not, will for that [reason] sink into hell. 8:313.

40. Assault & Battery

485. If a blow is struck against people or animals in order to [give them] pain, [the judge] shall institute a fine in proportion to the amount of pain [caused]. 8:286.

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[21] A "cooling off" period.

486. If a limb is injured, a wound [is caused], or blood [flows, the assailant] shall be made to pay compensation [to the sufferer] the expenses of the cure, or the whole [both the usual amercement and the expenses of the cure as a] fine [to the government]. 8:287.

487. He who commits violence must be considered as the worst offender, [more wicked] than a defamer, than a thief, and than he who injures [another] with a staff. 8:345.

489. Neither for friendship's sake, nor for the sake of great lucre, must a court let go perpetrators of violence, who cause terror to all creatures. 8:347.

490. One may slay without hesitation an assassin who approaches [with murderous intent], whether [he be one's] teacher, a child or an aged man, or a Brāhmaṇa deeply versed in the Vedas. 8:350.

491. By killing an assassin the slayer incurs no guilt, whether [he does it] publicly or secretly; in that case fury recoils upon fury. 8:351.

41. Damage

492. He who damages the goods of another, be it intentionally or unintentionally, shall give satisfaction to the [owner] and pay to the government a fine equal to the [damage]. 8:288.

493. They declare with respect to a vehicle, its driver and its owner, [that there are] ten cases in which no punishment [for damage done] can be inflicted; in other cases a fine is prescribed. 8:290.

494. But if the car turns off [the road] through the driver's want of skill, the owner shall be fined, if damage [is done], two hundred *panas* [$8000]. 8:293.

495. If the driver is skilful [but negligent], he alone shall be fined; if the driver is unskilful, the occupants of the car [also] shall be each fined one hundred panas [$4,000]. 8:294.

42. Theft

496. [The taking without asking of] roots and of fruit from trees, of wood for a [sacrificial] fire, and of grass for feeding cows, Manu has declared [to be] no theft. 8:339.

497. All weights and measures must be duly marked, and once in six months they should be checked. 8:403.

43. Inheritance

498. After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal [and the maternal] estate; for, they have no power [over it] while the parents live.[22] 9:104.

499. [Or] the eldest alone may take the whole paternal estate, the dependants shall live under his protection just as [they lived] under their father. 9:105.

495. Immediately on the birth of his first-born a person is [called] the father of a son and is freed from the debt to the ancestors[23]; that [first-born son], therefore, is worthy [to receive] the whole estate. 9:106.

496. That son alone on whom he throws his debt and through whom he obtains immortality, is begotten for [the fulfilment of] the law; all the rest they consider the offspring of desire. 9:107.

497. As a father [supports] his sons, so let the eldest support his younger brothers, and let them also in accordance with the law behave towards their eldest brother as sons [behave towards their father]. 9:108.

498. Either let them thus live together, or apart, if [each] desires [to gain] spiritual merit; for [by their living] separate [their] merit increases, hence separation is meritorious. 9:111.

499. But to the maiden [sisters] the brothers shall severally give [portions] out of their shares, each out of his share one-fourth part; those who refuse to give [it], will become outcasts. 9:118.

44. Sapindas

500. To three [generations of ancestors] water must be offered, to three the *pinda* is given, the fourth [descendant is] the giver of these [oblations], the fifth has no connection [with them].[24] 9:186.

501. Always to that [relative within three degrees] who is nearest to the [deceased] *Sapinda* the estate shall belong; afterwards a *Sakulya*[25] shall be [the heir, then] the spiritual teacher or the pupil. 9:187.

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[22] The husband and wife are joint owners of the property therefore if one dies the other has possession of the property as long as he/she lives. This would mean that widows inherit their deceased husband's estate. The sons are only entitled to divide up the estate after the mother dies.

[23] Everyone has a duty to raise a son to continue the ancestral line — this is considered to be the debt to the ancestors.

[24] This is the definition of a "*sapinda*" — great-grandfather, grandfather, father and son are the four generations included in the "*sapinda*" relationship.

[25] A *sakulya* is any full-blooded family member.

45. The Mother's estate [strīdhana]

502. What [was given] before the [nuptial] fire, what [was given] on the bridal procession, what was given in token of love, and what was received from her brother, mother, or father, that is called the sixfold property of a woman. 9:194.

503. But when the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother's estate. 9:192.

504. Even to the daughters of those [daughters] something should be given, as is seemly, out of the estate of their maternal grandmother, on the score of affection. 9:193.

506. [Such property], as well as a gift subsequent and what was given [to her] by her affectionate husband, shall go to her offspring, [even] if she dies in the lifetime of her husband[26]. 9:195.

46. Inheritance by others

507. The non-reproductive[27] [*klība*] and outcasts, [persons] born blind or deaf, the insane, the mentally challenged and the dumb, as well as those deficient in any organ [of action or sensation], receive no share [of the inheritance]. 9:201.

508. But it is just that [a person] who knows [the law] should give even to all of them food and clothing without stint, according to his ability; he who does not give will become outcast. 9:202.

509. If the non-reproductive [*klība*] and the others [mentioned above] should somehow or other desire to marry, the offspring of such among them as have children is worthy of a share. 9:203.

510. Property [acquired] by academic achievements belongs solely to him to whom [it was given], likewise the gift of a friend, a present received on marriage or with the honey-mixture. 9:206.

511. But if one of the siblings, being self-employed, does not desire [a share of the family] property, he may be excluded [by the others] receiving a trifle out of his share to live upon. 9:207.

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[26] The husband does not inherit any of the stridhana when his wife dies — it is divided up among the daughters.

[27] The "non-reproductive" are those who do not marry and bear offspring either because they are gay or because they have some other sexual dysfunction. They do not inherit property because there will be no descendants who can inherit it.

512. What one [brother] may acquire by his labour without using the patrimony, that acquisition, [made solely] by his own effort, he shall not share unless by his own will [with his brothers]. 9:208.

513. A mother shall obtain the inheritance of a son [who dies] without leaving issue, and, if the mother be dead, the paternal grandmother shall take the estate. And if, after all the debts and assets have been duly distributed according to the rule, any [property] be afterwards discovered, one must divide it equally. 9:217-218.

514. A dress, a vehicle, ornaments, cooked food, water, and female [slaves], property destined for Dharmic uses or yajñas, and a pasture-ground, they declare to be indivisible. 9:219.

47. Gambling

516. Gambling and betting let the government ban from the realm; those two vices cause the loss of the princely estates. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both [of them]. 9:221-222.

517. When inanimate [things] are used [for staking money on them], that is called among people gambling [*dyuta*], when animate beings are used [for the same purpose], one must know that to be betting [*samahvaya*]. 9:223.

518. Gamblers, dancers and singers, cruel people, people belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, one should instantly banish from the town. 9:225.

519. On every person who addicts himself to that [vice] either secretly or openly, the magistrate may punish according to his discretion. 9:228.

48. Capital Punishment

520. For kidnapping people of noble family and especially women and the most precious gems, [the offender] deserves corporal [or capital] punishment. 8:323.

521. Forgers of government documents, those who corrupt ministers, those who murder women, infants, or Priests, and traitors, the government shall be executed. 9:232.

522. A just government shall not cause a [suspected] robber to be put to death, [unless taken] with the stolen goods [in his possession]; one who [is found to be in possession] of the stolen goods and the implements [of burglary], he may, without hesitation, cause to be executed. 9:270.

523. All those also who in villages give food to robbers or grant them room for [concealing their implements], shall be executed. 9:271.

524. Those who do not give assistance according to their ability when a village is being plundered, a dyke being destroyed, or a highway robbery committed, shall be banished with their goods and chattels. 9:274.

525. But the hands of those robbers who, breaking into houses, commit thefts at night, shall be amputated and they should be impaled on a pointed stake. 9:276.

526. On the first conviction, one should cause two fingers of a pick-pocket to be amputated; on the second, one hand and one foot; on the third, he shall be executed. 9:277.

49. Fines

527. Two hundred and fifty *panas*[28] are declared [to be] the first [or lowest] fine[29], five [hundred] are considered as the mean [or middlemost], but one thousand as the highest. 8:138.

528. Where any common person would be fined one *karshapana*, an [offending] officer of the government shall be fined one thousand; that is the settled rule.

529. In [a case of] theft the guilt of a Sudra shall be 8 fold, that of a Vaisya 16 fold, that of a Kshatriya 32 fold, that of a Priest 64 fold, or quite a 100 fold, or [even] 128 fold; [each of them] knowing the nature of the offence. 8:336 — 338

530. Him who breaks [the levee of] a dam he shall slay [by drowning him] in water or by [some other] [mode of] capital punishment; or the offender may repair the [damage], but shall be made to pay the highest amercement. 9:279.

531. Those who break into a [government] warehouse, an armoury, or a temple, and those who steal elephants, horses, or vehicles, he shall slay without hesitation. 9:280.

532. But he who, except in a case of extreme necessity, drops filth on a public high-road, shall pay two *karshapanas* and immediately remove [that] filth. 9:282.

533. But a person in urgent necessity, an aged man, a pregnant woman, or a child, shall be reprimanded and clean the [place]; that is a settled rule. 9:283.

534. All physicians convicted of malpractice [shall pay] a fine; in the case of animals, the first [or lowest]; in the case of human beings, the middlemost [amercement]. 9:284.

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[28] A *pana* = $40.00 therefore the lowest fine would be $10,000, the middling = $20,000 and the highest fine = $40,000.
[29] According to Kautilya the first amercement would be about 54 panas.

535. He who destroys a bridge, the flag [of a temple or royal palace], a pole, or images, shall repair the whole [damage] and pay five hundred [panas] ($20,000). 9:285.

536. For adulterating unadulterated commodities, and for breaking gems or for improperly boring [them], the fine is the first [or lowest] amercement. 9:286.

537. But that person who behaves dishonestly to honest [customers] or cheats in his prices, shall be fined in the first or in the middlemost amercement. 9:287.

50. Offences

538. [All] sages prescribe a penance for an offence unintentionally committed; some declare, on the evidence of the revealed texts, [that it may be performed] even for an intentional [offence]. 11:45.

539. A sin unintentionally committed is expiated by the recitation of Vedic texts, but that which [people] in their folly commit intentionally, by various [special] penances. 11:46.

540. One who takes property from the wicked and bestows it on the virtuous, transforms himself into a boat, and carries both [over the sea of misfortune]. 11:19.

541. One should who has faith and controls his senses perform other meritorious acts, but one should on no account offer sacrifices at which he gives smaller fees [than those prescribed]. 11:39.

542. The organs [of sense and action], honour, [bliss in] heaven, longevity, fame, offspring, and cattle are destroyed by a yajña at which [too] small sacrificial fees [*dakṣina*] are given; hence a person of meagre means should not offer a [Srauta] yajña. 11:40.

51. Primary Offences — Mahā-pātakas

543. Killing a priest, drinking [the spirituous liquor called] Sura, stealing gold, adultery with a Guru's wife, and associating with such [offenders], they declare [to be] mortal sins [*mahāpātaka*]. 11:55.

544. Falsely attributing to oneself high birth, giving information to the government agents [regarding a crime], and falsely accusing one's teacher, [are offences] equal to slaying a priest. 11:56.

545. Forgetting the Veda, reviling the Vedas, giving false evidence, murdering a friend, eating forbidden food, or [swallowing substances] unfit for food, are six [offences] equal to drinking Sura. 11:57.

546. Stealing a deposit, or people, a horse, and silver, land, diamonds and [other] gems, is declared to be equal to stealing gold. 11:58.

547. Carnal intercourse with sisters by the same mother, with [unmarried] maidens, with females of the lowest castes, with the spouse of a friend, or of a son, they declare to be equal to the violation of a Guru's bed. 11:59.

52. Secondary Offences — Upa-pātakas

548. [The upa-pātakas are:] Killing cattle, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, abandoning one's teacher, mother, father, or one’s child, giving up the [daily] study of the Veda, and neglecting the [sacred domestic] fire, 11:60.

549. Allowing one's younger sibling to marry first, marrying before one's elder sibling, giving a daughter to, or sacrificing for, [either sibling]. 11:61.

550. Defiling a virgin, usury, breaking a vow, selling a tank, a garden, one's wife, or child. Living as a Vrātya, abandoning a relative, teaching [the Veda] for financial gain, learning [the Veda] from a hired teacher, and selling goods which one ought not to sell. 11:62-63.

551. Superintending mines [or factories] of any sort, executing great mechanical works, injuring [living] plants, subsisting on [the earnings of] one's wife, sorcery [by means of sacrifices], and working [magic by means of] herbs, [and so forth]. 11:64.

552. Cutting down green trees for firewood, doing acts for one's own advantage only, eating prohibited food. 11:65.

553. Neglecting to kindle the sacred fires, theft, non-payment of [the three] debts[30], studying unwholesome literature, and practising [the arts of] dancing and singing. 11:66.

554. Stealing grain, base metals, or cattle, intercourse with alcoholics, slaying women, Sudras, Vaiśyas, or Kshatriyas, and rejection of the Veda, [are all] secondary offences [Upapātaka]. 11:67.

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[30] Debts to the gods [*deva-runa*], to the ancerstors [*pitṛ-runa*] and to the rishis *[ṛṣi-runa*]

53. Tertiary (minor) Offences

555. Giving pain to a priest [by a blow], smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and homosexual acts, are declared to cause the loss of status [*Jātibhramśa*] 11:68.

556. Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo, must be known to degrade [the offender] to a mixed caste [*Saṅkari-karaṇa*]. 11:69.

557. Accepting presents from blameworthy donors, trading, serving Sudras, and lying, make [the offender] unworthy to receive gifts [*Apātra*]. 11:70.

558. Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, [are offences] which make impure [*Malavāha*]. 11:71.

559. A Sudra cannot commit an offence, causing loss of caste [*pataka*], and he is exempt from the sacraments; he has no obligation to [observe] Dharma [of the Aryans, yet] there is no prohibition against [his fulfilling certain portions of] the law. [Sūdras] who are desirous to gain merit, and know [their] duty, commit no sin, but gain praise, if they imitate the practice of virtuous people without reciting sacred texts. 10:126-127.

54. Confession and Penance

560. The priest is declared [to be] the root of Dharma and the warrior its top; hence he who has confessed his sin before an assembly of such men, becomes pure. 11:84.

561. [Members of] the three twice-born castes who have unintentionally swallowed faeces or urine, or anything that has touched Sura, must be initiated again. 11:151.

562. By confession, by repentance, by austerity, and by reciting [the Veda] a sinner is freed from blame, and in case no other course is possible, by generous gifts of charity. 11:228.

563. In proportion as a person who has done wrong, himself confesses it, even so far he is freed from blame, as a snake from its slough. In proportion as his heart loathes his transgression, even so far is his body freed from that blame. 11:229-230.

564. He who has committed an offence and has repented, is freed from that offence, but he is purified only by [the resolution of] ceasing [to sin and thinking] 'I will do so no more.'11:231.

565. He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from [the blame of it, must not commit it a second time. 11:233.

566. Having thus considered in his mind what results will arise from his deeds after death, one should always be good in thoughts, speech, and actions. 11:232.

567. The penances for transgressions [made public] have been thus declared according to the law; learn next the penances for secret [transgressions]. 11:248.

568. Sixteen suppressions of the breath [Prāṇāyama] accompanied by [the recitation of] the Vyāhritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned priest. 11:249.

569. Even a drinker of [the spirituous liquor called] Sura becomes pure, if he mutters the hymn [seen] by Kutsa, 'Removing by thy splendour our guilt, O Agni,' &c., [that seen] by Vasishtha, 'With their hymns the Vasishthas woke the Dawn,' &c., the Mahitra [hymn] and [the verses called] Suddhavatis. 11:250.

570. Even he who has stolen gold, instantly becomes free from guilt, if he once mutters [the hymn beginning with the words] 'The middlemost brother of this beautiful, ancient Hotri-priest' and the *Sivasaṅkalpa sūkta*. 11:251.

571. But if one fasts for three days, bathing thrice a day, and reciting [while standing in water] the *Aghamarshana sūkta,* is [likewise] freed from all offences causing loss of caste. 11:260.

55. Karma

572. Action, which springs from the mind, from speech, and from the body, produces either positive or negative results; by [one's own] action are caused the [various] conditions [one finds oneself in], the highest, the middling, and the lowest. 12:3.

573. Know that the mind is the instigator here, even to that [action] which is connected with the body, [and] which is of three kinds, has three locations, and falls under ten heads. 12:4.

574. Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false [doctrines], are the three kinds of [unskilful] mental action. 12:5.

575. Abusing [others, speaking] untruth, detracting from the merits of others, and idle gossip, are the four kinds of [unskilful] verbal action. 12:6.

576. Taking what has not been given, injuring [creatures] without the sanction of the law, and seduction of another's spouse, are declared to be the three kinds of [unskilful] bodily action. 12:7.

577. [A person] obtains [the result of] a negative or positive mental [act] in one's mind, [that of] a verbal [act] in one's speech, [that of] a physical [act] in one's body. 12:8.

578. In consequence of [many] sinful acts committed with the body, a person becomes [in the next birth] something inanimate, in consequence [of sins] committed by speech, a bird, or a beast, and in consequence of mental [sins one is re-born in] a low socio-economic group. 12:9.

56. A True Sanyasin

579. That person is called a [true] *tridaṇḍin*[31] in whose mind these three, the control over his speech [*vāg-daṇḍa*], the control over his thoughts [*mano-daṇḍa*], and the control over his body [*kāya-daṇḍa*], are firmly fixed. 12:10.

580. That person who keeps this threefold control [over himself] with respect to all created beings and wholly subdues desire and anger, thereby assuredly gains complete success. 12:11.

57. Ontology

581. Him who impels this [physical] self to action, they call the *Kshetrajña* [the knower of the field = the mind]; but that which commits the acts, the wise name the *Bhūtātman* [the self consisting of the elements]. 12:12.

582. Another internal Self that is generated with all embodied [*Kshetrajñas*] is called Jīva, through which [the *Kshetrajña*] becomes sensible of all pleasure and pain in [successive] births. 12:13.

583. From the body innumerable forms are projected[32], which constantly impel the multiform creatures to action. 12:15.

58. Virtue & Vice

584. If one mainly practises virtue [*punya*] and to a lesser extent vice [*pāpa*], one obtains bliss in a heavenly realm, clothed with those very elements. 12:20.

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[31] A *Tridaṇḍin* is a brāhmin renunciate who carries the triple bamboo staff.
[32] We project our subjective sense of reality onto the objective reality thus forming the basis of our dealings with the world.

585. But if one primarily practices vice and less virtue, one suffers, deserted by the elements, the torments inflicted by Yama. Having endured those torments of Yama, one again enters, free from taint, those very five elements, each in due proportion. 12:21-22.

586. Let [one], having intellectually recognised these transitions of the individual Self [which depend] on merit and demerit, always fix the mind on [the acquisition of] merit. 12:23.

59. The Three Gunas

587. Know Harmony [*sattva*], Activity [*rajas*], and Inertia [*tamas*] to be the three qualities of the Self, with which the Great One always completely pervades all existences. 12:24.

588. When one of these qualities wholly predominates in a mind-body complex, then it makes the embodied [Self] eminently distinguished for that quality. 12:25.

589. Harmony [*sattva*] is declared [to have the form of] knowledge, Inertia [*Tamas* of] ignorance, Activity [*rajas* of] attraction and aversion; such is the nature of these [three] which is [all-] pervading and applies to everything manifested. 12:26.

590. When [one] experiences an inner [feeling] full of bliss, a deep calm, as it were, and a pure light, then one should know [that it is] among those three [the quality called] *Sattva*. 12:27.

591. What is mixed with pain and does not give inner satisfaction one may know [to be the quality of] *Rajas*, which is difficult to conquer, and which ever attracts the mind towards [sense objects]. 12:28.

592. What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider [as the quality of] *Tamas*. 12:29.

593. I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest. 12:30.

594. The study of the Vedas, austerity, [the pursuit of] knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Self, [are] the marks of the quality of *Sattva*. 12:31.

595. Delighting in undertakings, want of firmness, commission of unskilful acts, and continual indulgence in sensual pleasures, [are] the marks of the quality of *Rajas*. 12:32.

596. Covetousness, sleepiness, pusillanimity, cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of *Tamas*. 12:33.

597. Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three [times, the present, past, and future]. 12:34.

598. When one, having done, doing, or being about to do any act, feels ashamed, the learned may know that all [such acts bear] the characteristics of *Tamas*. 12:35.

599. But, when one desires [to gain] by an act much fame in this world and feels no sorrow on failing, know that it [bears the characteristics of] *Rajas*. 12:36.

600. But that [bears] the characteristics of the quality of *Sattva* which with his whole [mind] he desires to know, which he is not ashamed to perform, and at which he rejoices. 12:37.

601. The craving after sensual pleasures is declared to be the mark of *Tamas*, [the pursuit of] wealth [the mark] of *Rajas*, [the desire to gain] spiritual merit the mark of *Sattva*; each later [named quality is] better than the preceding one. 12:38.

60. Transmigration

602. I will briefly declare in due order what transmigrations in this whole [world a person] obtains through each of these qualities. 12:39.

603. Those endowed with *Sattva* reach the state of gods, those endowed with *Rajas* the state of humans, and those endowed with *Tamas* ever sink to the condition of beasts; that is the threefold course of transmigrations. 12:40.

604. But know this threefold course of transmigrations that depends on the [three] qualities [to be again] threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge [of each person]. 12:41.

Tāmasic States

605. Immovable [beings], insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which [the quality of] *Tamas* leads. 12:42.

606. Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars [are] the middling states, caused by [the quality of] *Tamas*. 12:43.

607. Charanas, Suparnas and hypocrites, Rakṣasas and Pisācas [belong to] the highest [rank of] conditions among those produced by *Tamas*. 12:44.

Rājasic States

608. *Ghallas,* (?) *Mallas* (boxers/wrestlers), *Natas* (actors), people who subsist by despicable occupations and those addicted to gambling and drinking [form] the lowest [order of] conditions caused by *Rajas*. 12:45.

609. Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations [constitute] the middling [rank of the] states caused by *Rajas*. 12:46.

610. The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, [belong all to] the highest [rank of] conditions produced by *Rajas*. 12:47.

Sāttvic States

611. Hermits, ascetics, priests, the crowds of the Vaimānika devas, the lunar mansions [nakṣatras], and the Daityas [comprise] the first [and lowest rank of the] existences caused by *Sattva*. 12:48.

612. Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the ancestors, and the Sadhyas [constitute] the second order of existences, caused by *Sattva*. 12:49.

613. The sages declare Brahma, the progenitors of the universe, the law, the Great One, and the Undiscernible One [constitute] the highest order of beings produced by *Sattva*. 12:50.

614. In consequence of attachment to [the objects of] the senses, and in consequence of the dereliction of Dharma, fools — the lowest of people, attain the vilest of births. 12:52.

615. Studying the Veda, [practising] self-discipline, [the acquisition of true] knowledge, the subjugation of the sense-organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss. 12:83.

616. [If you ask] whether among all these virtuous actions, [performed] in this world, there is one which has been declared more efficacious [than the rest] for securing supreme happiness—

[The answer is that] the knowledge of the Self is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that. 12:84 —85.

617. The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation [of mundane existence, *pravritta*], and such as ensure supreme bliss and cause a cessation [of transmigration, *nivritta*]. 12:88.

618. Acts which secure [the fulfilment of] desires in this world or in the next are called *pravritta*; but acts performed without any desire [for a reward], preceded by wisdom, are declared to be *nivritta*. 12:89.

619. One who sedulously performs acts leading to future births [*pravritta*] becomes equal to the gods; but one who is intent on the performance of those leading to the cessation [of existence, *nivritta*] indeed, passes beyond [the sway of] the five elements. 12:90.

620. He who offers everything to the Self [alone], recognising the Self equally in all beings and all beings existing in the Self, attains the independence of Self-realisation. 12:91.

621. After relinquising up even the afore-mentioned works, a Priest should exert himself in [acquiring] the knowledge of the Self, in extinguishing passions, and in studying the Veda. 12:92.

622. For that secures the attainment of the object of existence, especially in the case of a priest, because by attaining that, not otherwise, a twice-born person has gained all his ends. 12:93.

61. The final Teaching on Dharma

623. All those legal codes [*smṛti*] and those delusive systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Tamas. 12:95.

624. All those [doctrines], differing from the [Veda], which spring up and [soon] disappear, are worthless and false, because they are of modern creation. 12:96.

625. The perennial teaching of the Veda supports all created beings; hence I hold that to be supreme, which is the means of [securing happiness for all] beings. 12:99.

626. The three [means of knowing], direct perception, inference, and the [sacred] Teachings which comprise the tradition [of] many [schools], must be fully understood by one who desires to practice Dharma with integrity. 12:105.

627. One alone, and no other, knows Dharma, who thoroughly investigates the [teachings] of the sages and the body of the laws, by means of reasoning, not opposed to the Veda. 12:106.

628. Thus the works which secure supreme bliss have been exactly and fully described; [now] the secret portion of these Institutes, proclaimed by Manu, will be taught. 12:107.

629. If it be asked how it should be with respect to [points of] the law which have not been [specifically] mentioned, [the answer is], "that which priests [who are] *śiṣṭas* propound, shall doubtlessly be binding." 12:108.

630. Those priests must be considered as *śiṣṭas* who, in accordance with Dharma, have studied the Veda together with its appendages, and are able to adduce perceptible proofs from the revealed texts. 12:109.

631. Whatever an assembly, consisting either of ten, or of at least three persons who follow their prescribed occupations, declares to be Dharma, the legal [force of] that [decision] must not be disputed[33].12:110.

632. Three persons who each know one of the three principal Vedas, a logician, a Mimāṃsaka[34], one who knows the Nirukta[35], one who recites [the Institutes of] Dharma[36], and three people belonging to the first three orders shall constitute a [legislative] assembly, consisting of at least ten members. 12:111.

633. One who knows the Rig-veda, one who knows the Yajur-veda, and one who knows the Sama-veda, shall be known [to form] an assembly[37] consisting of at least three members [and competent] to decide doubtful points of Dharma. 12:112.

634. Even that which one priest versed in the Veda[38] declares to be Dharma, must be considered [to have] supreme legal [force, but] not that which is proclaimed by myriads of ignorant people. 12:113.

635. Even if thousands of priests[39], who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot [form] an assembly [for settling Dharma]. 12:114.

636. Let [every one], with full concentration, [strive to] recognise the Ātman in all things, both in the being and the non-being, for one who realises that all beings exist in the Ātman, does not give his heart to unrighteousness. 12:118.

637. The Ātman alone is the multitude of the gods, the universe is established in the Ātman; for the Ātman produces the connexion of these embodied beings with actions. 12:119.

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[33] For all disputes pertaining to specific professions an assembly or 10 or minimum 3 qualified persons should be convened and whatever they decide by vote is binding on all members of the profession.

[34] A person skilled in exegesis of legal texts.

[35] Nirukta is the Sanskrit lexicon — a person skilled in this branch of knowledge is required to define the meaning of specific legal terms.

[36] In ancient times the texts were learned by heart and so one is required who can recite the texts.

[37] On the failure to assemble the afore-mentioned 10 people, an assembly of three Brahmins learned in the 3 Vedas can be convened.

[38] And if 3 **śrotriyas** cannot be found then the verdict of one learned Brahmin is acceptable.

[39] Legal rulings cannot be made by the 'vox populi' even thousands of Brahmins who have not studied the Veda.

638. One should meditate upon the ether as identical with the cavities [of the body], on the wind as identical with the organs of motions and of touch, on the most excellent fire as identical with digestive processes and sight, on water as identical with the fluids of the body, on the earth as identical with the solid parts [of the body]; 12:120.

639. On the moon as one with the mind, on space as one with the sense of hearing, on Vishnu as one with his [power of] motion, on Śiva as identical with strength, on Agni [Fire] as identical with speech, on Mitra as identical with excretions, and on Prajapati as one with the organ of generation. 12:121.

640. One should know the Supreme Being [Purusha] the sovereign ruler of all, smaller even than smallest, bright like gold, and perceptible by the intellect [in the sub-conscious mind]. 12:122.

641. He pervades all created beings in the five forms [of matter], and constantly makes them, by means of birth, growth and decay, revolve like the wheels [of a chariot]. 12:124.

642. He who thus mentally recognises the Ātman in all created beings, becomes equal-minded towards all, and reaches the highest state, Brahman. 12:125.